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| غَيْرَ | الْمَغْضُوبِ | عَلَيْهِمْ | وَلَا الضَّالِّينَ ﴿٧﴾ |
| not | (of those) your anger is | upon them | nor (of those) who went astray |

سُورَةُ الْبَقَرَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْم ﴿١﴾ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾ أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾ إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أُنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾

Sūrah Al-Baqarah (The Cow) 2

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. *Alif-Lām-Mīm*. [These letters are one of the miracles of the Qur'ān and none but Allāh (Alone) knows their meanings.] 2. This is the Book (the Qur'ān), whereof there is no doubt, a guidance to those who are *Al-Muttaqūn* [the pious believers of Islamic Monotheism who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained)]. 3. Who believe in the *Ghaib* and perform *As-Salāt* (the prayers), and spend out of what We have provided for them [i.e. give *Zakāt* (obligatory charity), spend on themselves, their parents, their children, their wives, and also give charity to the poor and also in Allāh's Cause – *Jihād*]. 4. And who believe in that (the Qur'ān and the *Sunnah*) which has been sent down (revealed) to you (Muhammad ﷺ) and in that which was sent down before you [the *Taurāt* (Torah) and the *Injīl* (Gospel)] and they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell). 5. They are on (true) guidance from their Lord, and they are the successful. 6. Verily, those who disbelieve, it is the same to them whether you (O Muhammad ﷺ) warn them or do not warn them, they will not believe.

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| الرَّحِيمِ | الرَّحْمَنِ | بِسْمِ اللَّهِ |
| the Most Merciful | the Most Gracious | In the Name (of) Allah |

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| الْمَعِ | ذَلِكَ | الْكِتَابُ | لَا رَيْبَ | فِيهِ | هُدًى | لِّلْمُتَّقِينَ |
| Alif-Lam-Mim | that | (is) the Book | no doubt | in it | a guidance | for the pious |
| الَّذِينَ | يُؤْمِنُونَ | بِالْغَيْبِ | وَيُقِيمُونَ | الصَّلَاةَ | وَمِمَّا | |
| those who | believe in | the unseen | and perform | the prayer | and out of what | |
| رَزَقْنَاهُمْ | يُنْفِقُونَ | وَالَّذِينَ يُؤْمِنُونَ | بِمَا أُنزِلَ | | | |
| We have provided them | they spend | and those who believe | in what has been revealed | | | |
| إِلَيْكَ | وَمَا أُنزِلَ | مِنْ قَبْلِكَ | وَبِالْآخِرَةِ | | | |
| to you | and what was revealed | before you | and in the Hereafter | | | |
| هُمْ يُوقِنُونَ | أُولَئِكَ | عَلَى هُدًى | مِّن رَّبِّهِمْ | وَأُولَئِكَ | | |
| they believe with certainty | those | (are) on guidance | from their Lord | and those (are) | | |
| هُمْ | الْمُفْلِحُونَ | إِنَّ الَّذِينَ كَفَرُوا | سَوَاءٌ | عَلَيْهِمْ | | |
| they | (who are) the successful | verily those who disbelieve | (it) is same | to them | | |
| ءَأَنْذَرْتَهُمْ | أَمْ لَمْ تُنذِرْهُمْ | لَا يُؤْمِنُونَ | | | | |
| (whether) you warn them? | or (do) not warn them | they will not believe | | | | |

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشْوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾
وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ وَيَأْتِيَوْمَ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾ يُخَادِعُونَ اللَّهَ
وَالَّذِينَ ءَامَنُوا وَمَا يُخَادِعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾ فِي قُلُوبِهِمْ مَّرَضٌ
فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ﴿١٠﴾

7. Allāh has set a seal on their hearts and on their hearing, (i.e. they are closed from accepting Allāh's Guidance), and on their eyes there is a covering. Theirs will be a great torment. 8. And of mankind, there are some (hypocrites) who say: "We believe in Allāh and the Last Day," while in fact they believe not. 9. They (think to) deceive Allāh and those who believe, while they only deceive themselves, and perceive (it) not! 10. In their hearts is a disease (of doubt and hypocrisy) and Allāh has increased their disease. A painful torment is theirs because they used to tell lies.

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| وَعَلَىٰ أَبْصَارِهِمْ | وَعَلَىٰ سَمْعِهِمْ | عَلَىٰ قُلُوبِهِمْ | خَتَمَ اللَّهُ |
| and on their eyes | and on their hearings | on their hearts | Allah has set a seal |
| وَمِنَ النَّاسِ | عَظِيمٌ | عَذَابٌ | وَلَهُمْ |
| and of mankind | great | (is) a torment | and for them |
| غِشْوَةٌ | | | |
| (there is) a covering | | | |
| مَنْ يَقُولُ | ءَامَنَّا بِاللَّهِ | وَبِالْيَوْمِ | الْآخِرِ |
| (there are some) who say | we believe in Allah | and in the Day | the Last |
| وَمَا هُمْ | يُخَادِعُونَ اللَّهَ | بِمُؤْمِنِينَ | |
| but they (are) not | they (think to) deceive Allah | believers | |
| وَمَا يَخْدَعُونَ | إِلَّا أَنْفُسَهُمْ | وَمَا يَشْعُرُونَ | |
| while they (do) not deceive | except themselves | while they perceive (it) not | |
| فِي قُلُوبِهِمْ | فَزَادَهُمُ اللَّهُ | مَرَضًا | |
| in their hearts | so Allah has increased them | (in) disease | |
| وَلَهُمْ | عَذَابٌ | أَلِيمٌ | يَكْذِبُونَ |
| and for them | (is) a torment | painful | tell lies |

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾ أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ ﴿١٢﴾ وَإِذَا قِيلَ لَهُمْ ءَامِنُوا كَمَا ءَامَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا ءَامَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ ﴿١٣﴾ وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنُوا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزَءُونَ ﴿١٤﴾

11. And when it is said to them: "Make not mischief on the earth," they say: "We are only peacemakers." 12. Verily, they are the ones who make mischief, but they perceive not. 13. And when it is said to them (hypocrites): "Believe as the people (followers of Muhammad ﷺ, Al-Ansār and Al-Muhājirūn) have believed," they say: "Shall we believe as the fools have believed?" Verily, they are the fools, but they know not. 14. And when they meet those who believe, they say: "We believe," but when they are alone with their Shayatīn (devils –polytheists, hypocrites), they say: "Truly, we are with you; verily, we were but mocking."

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| وَإِذَا قِيلَ | لَهُمْ | لَا تُفْسِدُوا | فِي الْأَرْضِ |
| and when it is said | to them | (do) not make mischief | in the earth |
| قَالُوا إِنَّمَا نَحْنُ | مُصْلِحُونَ ﴿١١﴾ | آلَا | إِنَّهُمْ هُمْ |
| they say we only | (are) peacemakers | beware | (are) those who |
| أَلْمُفْسِدُونَ | وَلَكِنْ | لَا يَشْعُرُونَ ﴿١٢﴾ | وَإِذَا قِيلَ |
| (are) mischief-makers | [and] but | they perceive not | and when it is said |
| لَهُمْ ءَامِنُوا | كَمَا ءَامَنَ النَّاسُ | قَالُوا | أَنُؤْمِنُ كَمَا |
| believe to them | as (other) people believed | they say | (shall) we believe? |
| ءَامَنَ السُّفَهَاءُ | آلَا | إِنَّهُمْ هُمْ | السُّفَهَاءُ |
| the fools believed | beware | certainly [they] | they (themselves) |
| وَلَكِنْ | لَا يَعْلَمُونَ ﴿١٣﴾ | وَإِذَا لَقُوا | الَّذِينَ ءَامِنُوا |
| [and] but | they know not | and when they meet | those who believe |
| قَالُوا | ءَامِنًا | وَإِذَا خَلَوْا | إِلَىٰ شَيْطَانِهِمْ |
| they say | we believe | and when they privately meet | [to] their devils |
| قَالُوا إِنَّا | مَعَكُمْ | إِنَّمَا نَحْنُ | مُسْتَهْزِءُونَ ﴿١٤﴾ |
| they say truly we | (are) with you | verily we | (are) mockers |

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾ أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهَدَىٰ فَمَا رِيحَتْ بِحَرِّهِمْ وَمَا كَانَ لَهُمْ فِي سَبِيلِ اللَّهِ لُحُوقٌ ﴿١٦﴾ مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمٍ لَّا يَبْصُرُونَ ﴿١٧﴾ صُمُّ بَكْمٌ عُمَىٰ فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾

15. Allāh mocks at them and gives them increase in their wrongdoing to wander blindly. 16. These are they who have purchased error for guidance, so their commerce was profitless. And they were not guided. 17. Their likeness is as the likeness of one who kindled a fire; then, when it lighted all around him, Allāh took away their light and left them in darkness. (So) they could not see. 18. They are deaf, dumb, and blind, so they return not (to the Right Path).

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| فِي طُغْيَانِهِمْ | | وَيَمُدُّهُمْ | | اللَّهُ يَسْتَهْزِئُ بِهِمْ | |
| in their wrongdoings | | and prolongs (increases) them | | Allah mocks at them | |
| بِالْهُدَى | أَشْتَرُوا الضَّلَالَةَ | الَّذِينَ | أُولَئِكَ | يَعْمَهُونَ ﴿١٩﴾ | |
| for guidance | purchased straying | (are) they who | those | they wander blindly | |
| مَثَلُهُمْ | وَمَا كَانُوا مُهْتَدِينَ ﴿٢٠﴾ | فَمَا رِيحَتْ بِجَنَرَتِهِمْ | | | |
| their parable | and they were not guided | so their commerce (did) not bring profit | | | |
| مَا | فَلَمَّا أَضَاءَتْ | نَارًا | الَّذِي اسْتَوْقَدَ | كَمَثَلِ | |
| what | then when it lighted | a fire | (of) the one who kindled | (is) like (the) parable | |
| فِي ظُلُمَاتٍ | وَتَرَكَهُمْ | ذَهَبَ اللَّهُ نُورَهُمْ | حَوْلَهُ | | |
| in darkness[es] | and left them | Allah took away their light | (was) around him | | |
| لَا يَرْجِعُونَ ﴿٢١﴾ | فَهُمْ | عُمًى | بُكْمٌ | صُمٌّ | لَا يَبْصُرُونَ ﴿٢٢﴾ |
| return not | so they | (and) blind | dumb | (they are) deaf | they (do) not see |

أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصْدِعُهُمْ فِيءَ إِذَانِهِمْ مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿١٩﴾ يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَرَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَرِهِمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾ يَأْتِيهَا النَّاسُ أَعْبُدُوا رَبَّكُمْ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾

19. Or like a rainstorm from the sky, wherein are darkness, thunder, and lightning. They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allāh ever encompasses the disbelievers (i.e. Allāh will gather them all together). 20. The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still. And if Allāh willed, He could have taken away their hearing and their sight. Certainly, Allāh has power over all things. 21. O mankind! Worship your Lord (Allāh), Who created you and those who were before you so that you may become Al-Muttaqūn (the pious).

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| أَوْ | كَصِيبٍ | مِّنَ السَّمَاءِ | فِيهِ | ظُلُمَتْ | وَرَعْدٌ |
| or | like a rainstorm | from the sky | in it (are) | darkness[es] | and thunder |
| وَبَرْقٌ | يَجْعَلُونَ أَصْبِعَهُمْ | فِي آذَانِهِمْ | مِّنَ الصَّوَاعِقِ | | |
| and lightning | they thrust their fingers | in their ears | from the thunderclaps | | |
| حَذَرَ | الْمَوْتِ | وَاللَّهُ مُحِيطٌ | بِالْكَافِرِينَ ﴿١٧﴾ | يَكَادُ الْبَرْقُ | |
| for fear (of) | [the] death | and Allah (is) encompassing | the disbelievers | the lightning almost | |
| يَخْطِفُ أَبْصَرَهُمْ | كُلَّمَا أَضَاءَ | لَهُمْ | مَشَوْا فِيهِ | | |
| snatches away their sight | whenever it flashes | for them | they walk in it | | |
| وَإِذَا أَظْلَمَ | عَلَيْهِمْ | قَامُوا | وَلَوْ شَاءَ اللَّهُ | | |
| and when it darkens | against them | they stand still | and if Allah willed | | |
| لَذَهَبَ | بِسْمِعِهِمْ | وَأَبْصَرِهِمْ | إِنَّ اللَّهَ | عَلَى كُلِّ | |
| would certainly have taken | their hearing | and their sight | certainly Allah | over all | |
| شَيْءٍ | قَدِيرٌ ﴿١٨﴾ | يَا أَيُّهَا | النَّاسُ | أَعْبُدُوا رَبَّكُمْ | الَّذِي |
| things | (is) All-Powerful | O | mankind | worship your Lord | Who |
| خَلَقَكُمْ | وَالَّذِينَ | مِن قَبْلِكُمْ | لَعَلَّكُمْ تَتَّقُونَ ﴿١٩﴾ | | |
| created you | and those who | (were) before you | so that you may become pious | | |

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ
 مِنَ الشَّجَرَاتِ رِزْقًا لَّكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٠﴾ وَإِنْ
 كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا شُهَدَاءَكُمْ
 مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢١﴾

22. Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals to Allāh (in worship) while you know (that He Alone has the right to be worshipped). 23. And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have

sent down (i.e. the Qur'ān) to Our slave (Muhammad ﷺ), then bring a *Sūrah* (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allāh, if you are truthful.

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| الَّذِي جَعَلَ | لَكُمْ | الْأَرْضَ | فِرَاشًا | وَالسَّمَاءَ | بِنَاءً |
| Who has made | for you | the earth | a resting place | and the sky | (as) a canopy |
| وَأَنْزَلَ | مِنَ السَّمَاءِ | مَاءً | فَأَخْرَجَ | بِهِ | |
| and sent down | from the sky | water (rain) | then brought forth | therewith | |
| مِنَ الثَّمَرَاتِ | رِزْقًا | لَكُمْ | فَلَا تَجْعَلُوا | لِلَّهِ أَنْدَادًا | |
| from fruits (food) | (as) a provision | for you | so (do) not set up | rivals unto Allah | |
| وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾ | وَإِنْ كُنْتُمْ | فِي رَيْبٍ | مِمَّا | نَزَّلْنَا | |
| while you know | and if you are | in doubt | about what | We sent down | |
| عَلَى عَبْدِنَا | فَاتُوا | إِسْرَافًا | مِّن مِّثْلِهِ | | |
| to Our slave | then produce | a Surah (chapter) | of (the) like of it | | |
| وَادْعُوا شُهَدَاءَكُمْ | مِّن دُونِ اللَّهِ | إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾ | | | |
| and call your witnesses (supporters) | besides Allah | if you are truthful | | | |

فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾ وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِّزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأُتُوا بِهِ مُتَشَابِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ ﴿٢٥﴾

24. But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers. 25. And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise). Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before," and they will be given things in resemblance (i.e. in the same form but different in taste) and they shall have therein *Azwājun Mutahharatun* (purified mates or wives), and they will abide therein forever.

be joined (as regards Allāh's religion of Islamic Monotheism, and to practise its laws on the earth and also as regards keeping good relations with kith and kin), and do mischief on earth, it is they who are the losers.

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| إِنَّ اللَّهَ | | لَا يَسْتَحْيِ | | أَنْ يَضْرِبَ مَثَلًا | |
| verily Allah | | (is) not ashamed (disdains) | | to set forth a parable (similitude) | |
| مَا بَعُوضَةٌ | | فَمَا | | فَأَمَّا الَّذِينَ ءَامَنُوا | |
| even (of) a mosquito | | and (even) something | | above it | |
| فَيَعْلَمُونَ | | أَنَّهُ | | وَأَمَّا الَّذِينَ | |
| [thus] they know | | (is) the truth | | from their Lord | |
| كَفَرُوا | | فَيَقُولُونَ | | مَاذَا أَرَادَ اللَّهُ | |
| disbelieved | | [thus] they say | | what (did) Allah intend | |
| يُضِلُّ بِهِ | | وَيَهْدِي | | وَمَا يُضِلُّ | |
| He misleads by it | | and He guides | | and He (does) not mislead | |
| إِلَّا الْفَاسِقِينَ | | الَّذِينَ يَنْقُضُونَ | | عَهْدَ اللَّهِ | |
| except the disobedient ones | | those who break | | (the) Covenant (of) Allah | |
| مِنْ بَعْدِ | | وَيَقْطَعُونَ | | مَا أَمَرَ اللَّهُ | |
| after | | and sever | | what Allah has ordered | |
| وَيُفْسِدُونَ | | فِي الْأَرْضِ | | أُولَئِكَ | |
| and do mischief | | in (on) the earth | | they | |
| الْخَاسِرُونَ | | هُمُ | | أُولَئِكَ | |
| (are) the losers | | those | | they | |

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾ هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٩﴾ وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾

28. How can you disbelieve in Allāh seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then to Him you will return? 29. He it is Who created for you all that is on earth. Then He rose over (*Istawā*) towards the heaven and made them seven heavens and He is the All-Knower of everything. 30. And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, – while we glorify You with praises and thanks and sanctify You." He (Allāh) said: "I know that which you do not know."

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| كَيْفَ تَكْفُرُونَ | بِاللَّهِ | وَكُنْتُمْ أَمْوَاتًا | فَأَحْيَاكُمْ |
| how (can) you disbelieve | in Allah | while you were lifeless | then He gave you life |
| ثُمَّ يُمِيتُكُمْ | ثُمَّ يُحْيِيكُمْ | ثُمَّ | |
| then He will give you death | then He will bring you to life | then | |
| إِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾ | هُوَ | الَّذِي خَلَقَ | لَكُمْ مَّا فِي الْأَرْضِ |
| unto Him you will be returned | He | (is) Who created | (is) in the earth |
| ثُمَّ أَسْتَوَىٰ | إِلَى السَّمَاءِ | فَسَوَّاهُنَّ | سَبْعَ سَمَوَاتٍ |
| then He turned | to the heaven | and He made them | seven heavens |
| وَهُوَ | بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٩﴾ | وَإِذْ قَالَ | رَبُّكَ لِلْمَلَأِكَةِ |
| and He | of every thing (is) All-Knower | and when said | your Lord |
| إِنِّي | جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً | قَالُوا | أَتَجْعَلُ |
| verily I (am) | going to place in the earth | a successor | they said |
| فِيهَا | يُفْسِدُ فِيهَا | وَيَسْفِكُ الدِّمَاءَ | |
| in it | (those) who will make mischief in it | and will shed the blood | |
| وَنَحْنُ نُسَبِّحُ | بِحَمْدِكَ | وَنُقَدِّسُ | لَكَ |
| and we glorify (You) | with Your praises (and thanks) | and we sanctify | [to] You |
| قَالَ | إِنِّي أَعْلَمُ | مَا لَا تَعْلَمُونَ ﴿٣٠﴾ | |
| He said | indeed I know | what you (do) not know | |

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ
 إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾ قَالُوا سُبْحَنَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ
 الْحَكِيمُ ﴿٣٢﴾ قَالَ يَتَذَكَّرُ أُنْثَاهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ
 إِنِّي أَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٣﴾

31. And He taught Adam all the names (of everything), then He showed them to the angels and said, "Tell Me the names of these if you are truthful."

32. They (angels) said: "Glorified are You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise." 33. He said: "O Adam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the *Ghaib* (Unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?"

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| ثُمَّ عَرَضَهُمْ | كُلَّهَا | الْأَسْمَاءَ | وَعَلَّمَ آدَمَ |
| then He showed (set) them | all of them | the names | and He taught Adam |
| عَلَى الْمَلَائِكَةِ | فَقَالَ | أَنْبِئُونِي | بِأَسْمَاءِ هَؤُلَاءِ |
| before the angels | then said | tell me | (of) these |
| إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾ | عَلَّمْتَنَا | لَنَا | لَا عِلْمَ |
| if you are truthful | You have taught us | except what | (is) for us |
| قَالُوا سُبْحَنَكَ | أَنْتَ الْعَلِيمُ | فَلَمَّا | أَنْبَأَهُمْ بِأَسْمَائِهِمْ |
| they said Glory (is) to You | no knowledge | and when | of their names |
| إِنَّكَ | أَنْتَ الْعَلِيمُ | فَلَمَّا | أَنْبَأَهُمْ بِأَسْمَائِهِمْ |
| verily [You] | You (are) the All-Knower | the All-Wise | He said O Adam |
| أَنْبِئُهُمْ | بِأَسْمَائِهِمْ | فَلَمَّا | أَنْبَأَهُمْ بِأَسْمَائِهِمْ |
| inform them | of their names | and when | he informed them |
| أَلَمْ أَقُلْ لَكُمْ | إِنِّي أَعْلَمُ | غَيْبَ | السَّمَوَاتِ وَالْأَرْضِ |
| (did) not I tell? | [to] you | that I know | unseen |
| وَأَعْلَمُ | مَا تُبْدُونَ | وَمَا كُنْتُمْ | تَكْتُمُونَ ﴿٣٣﴾ |
| and I know | what you reveal | and what you have been | concealing |

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٤﴾ وَقُلْنَا يَتَّادِمُ أَتَىٰ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٣٥﴾ فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٣٦﴾

34. And (remember) when We said to the angels: "Prostrate yourselves before Adam." And they prostrated except *Iblis* (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allāh). 35. And We said: "O Adam! Dwell you and your wife in Paradise and eat both of you freely with pleasure and delight, of things therein as wherever you will, but come not near this tree or you both will be of the *Zālimūn* (wrongdoers)." 36. Then the *Shaitān* (Satan) made them slip therefrom (Paradise), and got them out from that in which they were. We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time."

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| وَإِذْ قُلْنَا | لِلْمَلَائِكَةِ | اسْجُدُوا لِآدَمَ | فَسَجَدُوا |
| and when We said | to the angels | prostrate to Adam | [so] they prostrated |
| إِلَّا إِبْلِيسَ | أَبَىٰ | وَاسْتَكْبَرَ | وَكَانَ |
| except Iblis (Satan) | he refused | and was proud | and was |
| مِنَ الْكَافِرِينَ ﴿٣٤﴾ | | | |
| (one) of the disbelievers | | | |
| وَقُلْنَا | يَتَّادِمُ أَتَىٰ | أَنْتَ | وَزَوْجُكَ |
| and We said | O Adam dwell | you | and your wife |
| الْجَنَّةَ | | | |
| (in) the Paradise | | | |
| وَكُلَا | مِنْهَا | رَغَدًا | حَيْثُ شِئْتُمَا |
| and eat both of you | from it | freely | (from) wherever you both wish |
| لَا تَقْرَبَا | هَذِهِ الشَّجَرَةَ | فَتَكُونَا | مِنَ الظَّالِمِينَ ﴿٣٥﴾ |
| but (do) not come near | this tree | lest you both will be | of the wrongdoers |
| فَأَزَلَّهُمَا | الشَّيْطَانُ | عَنْهَا | فَأَخْرَجَهُمَا |
| then made both of them slip | the Satan | from it | and he got both of them out |
| مِمَّا | كَانَا فِيهِ | وَقُلْنَا | أَهْبِطُوا |
| from what | they both were in [it] | and We said | get you down |
| بَعْضُكُمْ | | | |
| some of you | | | |

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| بَعْضُ | عَدُوٌّ | وَلَكُمْ | فِي الْأَرْضِ | مُسْنَقَرٌ |
| to others | (as) an enemy | and for you | in (on) the earth | (is) a dwelling place |
| | | وَمَتَعٌ | إِلَىٰ حِينٍ | |
| | | and a livelihood | for a (specific) time | |

فَلَقَّيْنَاهُ مِنْ رَبِّهِ كَلِمَتٍ فَنَابَ عَلَيْهِ إِنَّهُ هُوَ النَّوَابُ الرَّحِيمُ ﴿٣٧﴾ قُلْنَا أَهْبِطُوا مِنْهَا جَمِيعًا فَمَا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبَعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٩﴾ يَبْنِي إِسْرَءِيلَ أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِنِّي فَأَرْحَمُ الرَّحِيمِينَ ﴿٤٠﴾

37. Then Adam received from his Lord Words. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful. 38. We said: "Get down all of you from this place (Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve. 39. But those who disbelieve and deny Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) – such are the dwellers of the Fire. They shall abide therein forever. 40. O Children of Israel! Remember My Favour which I bestowed upon you, and fulfil (your obligations to) My Covenant (with you) so that I fulfil (My Obligations to) your covenant (with Me), and fear none but Me.

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| فَلَقَّيْنَاهُ | عَلَيْهِ | فَنَابَ | كَلِمَتٍ | مِنْ رَبِّهِ | فَلَقَّيْنَاهُ |
| then Adam received | [on] him | and He pardoned | words | from his Lord | verily [He] |
| هُوَ النَّوَابُ | قُلْنَا | الرَّحِيمُ | أَهْبِطُوا مِنْهَا | فَمَنْ تَبَعَ | جَمِيعًا |
| He (is) the Acceptor of repentance | We said | the Most Merciful | get down from it | then whoever follows | all |
| فَمَا يَأْتِيَنَّكُمْ | هُدًى | مِنِّي | وَلَا هُمْ يَحْزَنُونَ | فَلَا خَوْفٌ | هُدَايَ |
| and whenever comes to you | guidance | from Me | and they shall not grieve | [then] no fear | My guidance |
| | | (will be) on them | | | |

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| وَالَّذِينَ كَفَرُوا | وَكَذَّبُوا | بِآيَاتِنَا | أُولَئِكَ | أَصْحَابُ |
| and those who disbelieved | and denied | Our Signs | they | (are the) dwellers |
| النَّارِ | هُمْ | فِيهَا | خَالِدُونَ ﴿٣٩﴾ | يَبْنِي |
| (of) the Fire | they | in it | (shall) abide forever | O Children |
| أَذْكُرُوا نِعْمَتِي | الَّتِي | أَنْعَمْتُ عَلَيْكُمْ | وَأَوْفُوا | بِعَهْدِي |
| remember My Favour | which | I bestowed upon you | and fulfil | My Covenant |
| أَوْفِ بِعَهْدِكُمْ | | وَإِنِّي | فَارْهَبُونِ ﴿٤٠﴾ | |
| I shall fulfil your covenant | | and Me alone | so fear [Me] | |

وَعَامِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ وَلَا تَشْرَوْا بِآيَاتِي ثَمَنًا قَلِيلًا وَإِنِّي فَاتَّقُونَ ﴿٤١﴾ وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكُنُوا لِلْحَقِّ وَانْتُمْ تَعْمُونَ ﴿٤٢﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٤٣﴾ أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ نَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ ﴿٤٤﴾

41. And believe in what I have sent down (this Qur'ān), confirming that which is with you [the Taurāt (Torah) and the Injil (Gospel)], and be not the first to disbelieve therein, and buy [get (تَأْخُذْ أَجْرًا)] not with My Verses [the Taurāt (Torah) and the Injil (Gospel)] a small price (i.e. getting a small gain by selling My Verses), and fear Me and Me Alone. 42. And mix not truth with falsehood, nor conceal the truth [i.e. Muhammad ﷺ is Allāh's Messenger and his qualities are written in your Scriptures, the Taurāt (Torah) and the Injil (Gospel)] while you know (the truth). 43. And perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity), and bow down (or submit yourselves with obedience to Allāh) along with *Ar-Rāki'ūn*. 44. Enjoin you *Al-Birr* (piety and righteousness and every act of obedience to Allāh) on the people and you forget (to practise it) yourselves, while you recite the Scripture [the Taurāt (Torah)]! Have you then no sense?

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| وَعَامِنُوا | بِمَا أَنْزَلْتُ | مُصَدِّقًا | لِمَا | مَعَكُمْ |
| and believe | in what I have sent down | confirming | that which | (is) with you |

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| وَلَا تَكُونُوا | أَوَّلَ | كَافِرٍ | بِهِ | وَلَا تَشْتَرُوا | بِآيَاتِي |
| and (do) not be | (the) first | disbeliever | in it | and (do) not buy | with My Verses |
| ثَمَنًا | قَلِيلًا | وَإِنِّي | فَاتَّقُونَ | وَلَا تَلْمِزُوا الْحَقَّ | |
| a price | small | and Me alone | so fear [Me] | and mix not the truth | |
| بِالْبَاطِلِ | وَتَكْتُمُوا الْحَقَّ | وَأَنْتُمْ تَعْلَمُونَ | | | |
| with falsehood | and (do not) conceal the truth | while you know | | | |
| وَأَقِيمُوا الصَّلَاةَ | وَأَتُوا الزَّكَاةَ | وَأَزْكِعُوا | مَعَ | | |
| and perform the prayer | and give the Zakat | and bow down | with | | |
| الرَّكَعِينَ | أَتَاْمُرُونَ النَّاسَ | بِالْبِرِّ | | | |
| those who bow down | (do) you enjoin (on the) people? | [the] piety and righteousness | | | |
| وَتَنْسَوْنَ أَنْفُسَكُمْ | وَأَنْتُمْ نَتْلُونَ | الْكِتَابَ | أَفَلَا تَعْقِلُونَ | | |
| and you forget yourselves | while you recite | the Scripture | then (do) not you understand? | | |

وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿٤٥﴾ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ ﴿٤٦﴾ يَبْنِي إِسْرَءِيلَ أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿٤٧﴾ وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿٤٨﴾

45. And seek help in patience and As-Salāt (the prayers) and truly, it is extremely heavy and hard except for Al-Khāshi'ūn [i.e. the true believers in Allāh – those who obey Allāh with full submission, fear much from His punishment, and believe in His Promise (Paradise) and in His Warnings (Hell)]. 46. (They are those) who are certain that they are going to meet their Lord, and that to Him they are going to return. 47. O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the 'Alamīn [mankind and jinn (of your time period, in the past)]. 48. And fear a Day (of Judgement) when a person shall not avail another, nor will intercession be accepted from him nor will compensation be taken from him nor will they be helped.

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| وَأَسْتَعِينُوا | بِالصَّبْرِ | وَالصَّلَاةِ | وَإِنَّهَا | لَكَبِيرَةٌ |
| and seek help | in patience | and prayer | and truly it | (is) surely very hard |
| إِلَّا | عَلَى الْخَاشِعِينَ ﴿٤٩﴾ | الَّذِينَ يَظُنُّونَ | أَنَّهُمْ | مُلَاقُوا |
| except | on the humble ones | those who realize | that they | (are) going to meet |
| رَبِّهِمْ | وَأَنَّهُمْ | إِلَيْهِ | رَجِعُونَ ﴿٥٠﴾ | يَبْنِي |
| their Lord | and that they | unto Him | (are) going to return | O Children |
| إِسْرَءِيلَ أَذْكُرُوا | نِعْمَتِي | الَّتِي | أَنْعَمْتُ عَلَيْكُمْ | وَأَنِّي |
| (of) Israel remember | My Favour | which | I bestowed upon you | and that I |
| فَضَّلْتُكُمْ | عَلَى الْعَالَمِينَ ﴿٥١﴾ | وَاتَّقُوا يَوْمًا | لَا تَجْزِي نَفْسٌ | |
| preferred you | over (all) the worlds | and fear a day (when) | shall not avail a person | |
| عَنْ نَفْسٍ | شَيْئًا | وَلَا يُقْبَلُ | مِنْهَا | شَفَعَةٌ |
| (another) person | anything | nor will be accepted | from him | any intercession |
| وَلَا يُؤْخَذُ | مِنْهَا | عَدْلٌ | وَلَا هُمْ يُنصَرُونَ ﴿٥٢﴾ | |
| nor will be taken | from him | compensation (ransom) | and they will not be helped | |

وَإِذْ نَجَّيْنَاكُمْ مِّنْ ءَالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِّنْ رَبِّكُمْ عَظِيمٌ ﴿٤٩﴾ وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا ءَالَ فِرْعَوْنَ وَأَنْتُمْ نَنْظُرُونَ ﴿٥٠﴾ وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٥١﴾

49. And (remember) when We delivered you from Fir'aun's (Pharaoh) people, who were afflicting you with a horrible torment, killing your sons and sparing your women, and therein was a mighty trial from your Lord. 50. And (remember) when We separated the sea for you and saved you and drowned Fir'aun's (Pharaoh) people while you were looking (at them, when the sea water covered them). 51. And (remember) when We appointed for Mūsā (Moses) forty nights, and (in his absence) you took the calf (for worship), and you were Zālimūn (polytheists and wrongdoers).

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| وَإِذْ | نَجَّيْنَاكُمْ | مِّنْ | عَالٍ |
| and (remember) when | We delivered (saved) you | from | (the) people |
| فِرْعَوْنَ | يَسْمُونَكُمْ | سُوءَ | الْعَذَابِ |
| (of) Pharaoh | who were afflicting you | (with) a horrible (evil) | [the] torment |
| يَذِّحُونَ أَبْنَاءَكُمْ | وَيَسْتَحْيُونَ نِسَاءَكُمْ | وَفِي ذَٰلِكُمْ | |
| slaughtering (killing) your sons | and letting live (sparing) your women | and in that | |
| بَلَاءٌ | مِّن رَّبِّكُمْ | عَظِيمٌ | وَإِذْ فَرَقْنَا |
| (was) a trial | from your Lord | great | and (remember) when We separated |
| يَكُمُ | الْبَحْرَ | فَأَنجَيْنَاكُمْ | عَالٍ |
| for you | the sea | then We saved you | (the) people |
| فِرْعَوْنَ | وَأَنْتُمْ نَظُرُونَ | وَإِذْ وَعَدْنَا | |
| (of) Pharaoh | while you (were) looking | and (remember) when We appointed for | |
| مُوسَىٰ | أَرْبَعِينَ | لَيْلَةً | ثُمَّ اتَّخَذْتُمْ |
| Moses | forty | nights | the calf |
| مِّن بَعْدِهِ | وَأَنْتُمْ | ظَالِمُونَ | |
| after him | and you | (were) wrongdoers | |

ثُمَّ عَفَوْنَا عَنْكُمْ مِّن بَعْدِ ذَٰلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٢﴾ وَإِذْ آتَيْنَا مُوسَىٰ الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾ وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ ۖ يَقَوْمِ ۖ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِيكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِيكُمْ فَنَابَ عَلَيْكُمْ ۖ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٥٤﴾

52. Then after that We forgave you so that you might be grateful. 53. And (remember) when We gave Mūsā (Moses) the Scripture [the Taurāt (Torah)] and the criterion (of right and wrong) so that you may be guided aright. 54. And (remember) when Mūsā (Moses) said to his people: "O my people! Verily, you have wronged yourselves by worshipping the calf. So turn in repentance to your Creator and kill yourselves (the innocent kill the wrongdoers among

you), that will be better for you with your Creator.” Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.

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| ثُمَّ عَفَوْنَا | عَنْكُمْ | مِّنْ بَعْدِ | ذَٰلِكَ | لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾ |
| then We forgave | you | after | that | so that you may be grateful |
| وَإِذْ آتَيْنَا | مُوسَى | الْكِتَابَ | وَالْفُرْقَانَ | |
| and (remember) when We gave | Moses | the Scripture | and the criterion | |
| لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٧﴾ | وَإِذْ قَالَ | مُوسَى | لِقَوْمِهِ | |
| so that you may be guided aright | and (remember) when said | Moses | to his people | |
| يَقَوْمِ | إِنَّكُمْ ظَلَمْتُمْ | أَنْفُسَكُمْ | بِاتِّخَاذِكُمْ | |
| O my people | verily you have wronged | yourselves | by your taking (for worship) | |
| الْعِجْلِ | فَتُوبُوا | إِلَىٰ بَارِيكُمْ | فَاقْتُلُوا أَنْفُسَكُمْ | ذَٰلِكُمْ |
| the calf | so turn in repentance | to your Creator | and kill yourselves | that |
| خَيْرٌ | لَّكُمْ | عِنْدَ | بَارِيكُمْ | فَنَابَ |
| (is) better | for you | with | your Creator | towards you |
| | | | | ثُمَّ عَفَوْنَا |
| | | | | هُوَ النَّوَّابُ |
| | | | | الرَّحِيمُ ﴿٥٨﴾ |
| | | | | He (is) the Acceptor of repentance |
| | | | | the Most Merciful |

وَإِذْ قُلْتُمْ يَمُوسَىٰ لَن نُّؤْمِنَ لَكَ حَتَّىٰ نَرَىٰ اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنْتُمْ
تَنْظُرُونَ ﴿٥٥﴾ ثُمَّ بَعَثْنَاكُم مِّنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾ وَظَلَّلْنَا عَلَيْكُمُ
الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلَوىٰ كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا
وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾

55. And (remember) when you said: “O Mūsā (Moses)! We shall never believe in you until we see Allāh plainly.” But you were seized with a thunderbolt (lightning) while you were looking. 56. Then We raised you up after your death, so that you might be grateful. 57. And We shaded you with clouds and sent down on you *Al-Manna* and the quails, (saying): “Eat of the good lawful things We have provided for you,” (but they rebelled). And they did

not wrong Us, but they wronged themselves.

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| وَاِذْ قُلْتُمْ | يَمُوسَى | لَنْ نُؤْمِنَ | لَكَ | حَتَّى |
| and (remember) when you said | O Moses | we shall never believe | in you | till |
| رَأَى اللَّهَ جَهْرَةً | فَاَخَذَتْكُمْ | الصَّاعِقَةُ | وَاَنْتُمْ تَنْظُرُونَ | |
| we see Allah plainly | so seized (overtook) you | the thunderbolt | while you (were) looking | |
| ثُمَّ بَعَثْنَاكُمْ | مِّنْ بَعْدِ | مَوْتِكُمْ | لَعَلَّكُمْ تَشْكُرُونَ | |
| then We raised you up | after | your death | so that you may be grateful | |
| وَوَضَّلْنَا | عَلَيْكُمْ | الْغَمَامَ | وَاَنْزَلْنَا | عَلَيْكُمْ |
| and We shaded | [over] you | (with) clouds | and We sent down | on you |
| وَالسَّلَوىِ | كُلُوا مِنْ طَيِّبَاتِ | مَا | رَزَقْنَاكُمْ | |
| and the quails | eat of (the) good (pure, lawful) things | which | We have provided for you | |
| وَمَا ظَلَمُونَا | وَلَكِنْ كَانُوا | اَنْفُسَهُمْ يَظْلِمُونَ | | |
| and they (did) not wrong Us | [and] but they were | doing wrong (to) themselves | | |

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَّادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَّغْفِرْ لَكُمْ خَطَايَاكُمْ وَسَنَزِيدُ الْمُحْسِنِينَ ﴿٥٨﴾ فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٥٩﴾ وَإِذْ أَسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرِبَهُمْ كُتُوبًا وَأَشْرَبُوا مِنْ رِّزْقِ اللَّهِ وَلَا تَعْتَوْا فِي الْأَرْضِ مُفْسِدِينَ ﴿٦٠﴾

58. And (remember) when We said: "Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration (or bowing with humility) and say: 'Forgive us,' and We shall forgive you your sins and shall increase (reward) for the good-doers."

59. But those who did wrong changed the word from that which had been told to them for another, so We sent upon the wrongdoers *Rijz* (a punishment) from

the heaven because of their rebelling against Allāh's obedience. 60. And (remember) when Mūsā (Moses) asked for water for his people, We said: "Strike the stone with your stick." Then gushed forth therefrom twelve springs. Each (group of) people knew its own place for water. "Eat and drink of that which Allāh has provided and do not act corruptly, making mischief on the earth."

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| وَاِذْ قُلْنَا | ادْخُلُوا هَذِهِ | الْقَرْيَةَ | فَكُلُوا | مِنْهَا | حَيْثُ شِئْتُمْ |
| and (remember) when We said | enter this | town | and eat | therein | wherever you wish |
| رَغَدًا | وَادْخُلُوا الْبَابَ | سُجَّدًا | وَقُولُوا حِطَّةً | | |
| abundantly | and enter the gate | in prostration | and say | forgive us | |
| نَغْفِرْ لَكُمْ | خَطِيئَتِكُمْ | وَسَنَزِيدُ | الْمُحْسِنِينَ | | |
| We shall forgive you | your sins | and We shall increase | (for) the good-doers | | |
| فَبَدَّلَ الَّذِينَ | ظَلَمُوا | قَوْلًا | غَيْرَ | | |
| but changed those who | did wrong (change) | (the) word | (for) another (than) | | |
| الَّذِي | قِيلَ لَهُمْ | فَاَنْزَلْنَا | عَلَى الَّذِينَ ظَلَمُوا | | |
| that (which) | had been told to them | so We sent down | upon those who wronged | | |
| رِجْزًا | مِّنَ السَّمَاءِ | بِمَا كَانُوا | يَفْسُقُونَ | | |
| a punishment | from the heaven | (because) of what they used to | disobey | | |
| وَإِذْ أَسْتَسْقَى | مُوسَىٰ | لِقَوْمِهِ | فَقُلْنَا | | |
| and (remember) when asked for water | Moses | for his people | [so] We said | | |
| أَضْرِبْ بِعَصَاكَ | الْحَجَرِ | فَانْفَجَرَتْ | مِنْهُ | اثْنَتَا عَشْرَةَ | عَيْنًا |
| strike with your stick | the stone | then gushed forth | from it | twelve | springs |
| قَدْ عَلِمَ | كُلُّ | أُنَاسٍ | مَشْرَبِهِمْ | كُلُوا | وَأَشْرَبُوا |
| indeed knew | every | people | their drinking place | eat | and drink |
| رَزَقِ اللَّهُ | وَلَا تَعْتَوْا | فِي الْأَرْضِ | مُفْسِدِينَ | | |
| (the) provision (of) Allah | and (do) not act corruptly | on the earth | making mischief | | |

وَإِذْ قُلْتُمْ يَمْوِسَىٰ لَنْ نَّصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ

الْأَرْضِ مِنْ بَقْلِهَا وَقِشَائِبِهَا وفُومِهَا وَعَدَسِهَا وَبَصِلِهَا قَالَ أَتَسْتَبْدِلُونَ
الَّذِي هُوَ أَذْنَبُ بِالَّذِي هُوَ خَيْرٌ أَهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مَآسَأَلْتُمْ وَضُرِبَتْ
عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ
بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ الْحَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٦١﴾

61. And (remember) when you said, "O Mūsā (Moses)! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumbers, its *Fūm* (wheat or garlic), its lentils and its onions." He said, "Would you exchange that which is better for that which is lower? Go you down to any town and you shall find what you want!" And they were covered with humiliation and misery, and they drew on themselves the Wrath of Allāh. That was because they used to disbelieve the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations etc.) of Allāh and killed the Prophets wrongfully. That was because they disobeyed and used to transgress the bounds (in their disobedience to Allāh, i.e. commit crimes and sins).

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| وَاِذْ قُلْتُمْ | يَمُوسَىٰ | لَنْ نَّصْبِرَ | عَلَىٰ طَعَامٍ |
| and (remember) when you said | O Moses | we shall never endure | [on] food |
| وَاحِدٍ | فَادْعُ | لَنَا | رَبَّكَ |
| one (one kind of) | so invoke | for us | your Lord |
| تُبَّتِ الْأَرْضُ | مِنْ بَقْلِهَا | وَقِشَائِبِهَا | وفُومِهَا وَعَدَسِهَا |
| grows the earth | of its herbs | and its cucumbers | and its lentils |
| وَبَصِلِهَا | قَالَ | أَتَسْتَبْدِلُونَ | الَّذِي هُوَ أَذْنَبُ |
| and its onions | he said | (would) you exchange that? | for that (is) lower |
| هُوَ خَيْرٌ | أَهْبِطُوا مِصْرًا | فَإِنَّ | لَكُمْ |
| which (is) better | go you down (to) any town | so indeed | for you |
| مَآسَأَلْتُمْ | وَضُرِبَتْ | عَلَيْهِمُ | الذِّلَّةُ |
| (is) what you have asked for | and were stamped (stuck) | upon them | the humiliation |
| وَالْمَسْكَنَةُ | وَبَاءُوا | بِغَضَبٍ | مِنَ اللَّهِ |
| and misery | and they drew on themselves | (the) Wrath | of Allah |
| | ذَلِكَ | | |
| | that (was) | | |

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| وَيَقْتُلُونَ | بِآيَاتِ اللَّهِ | يَكْفُرُونَ | بِأَنَّهُمْ كَانُوا |
| and kill | in (the) Signs (Verses of) Allah | disbelieve | because they used to |
| بِمَا عَصَوْا | ذَلِكَ | الْحَقِّ | بِغَيْرِ |
| (because) of what they disobeyed | that (was) | just cause | without |
| | يَعْتَدُونَ | وَكَانُوا | |
| | transgress | and used to | |

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِرِينَ مِنَ ءَامَنَ بِاللَّهِ وَالْيَوْمِ
 الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
 يَحْزَنُونَ ﴿٦٢﴾ وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا ءَاتَيْنَاكُمْ
 بِقُوَّةٍ وَآذِكُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٦٣﴾ ثُمَّ تَوَلَّيْتُمْ مِّنْ بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ
 اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ ﴿٦٤﴾

62. Verily, those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allāh and the Last Day and does righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve. 63. And (O Children of Israel, remember) when We took your covenant and We raised above you the Mount (saying): "Hold fast to that which We have given you, and remember that which is therein so that you may become *Al-Muttaqūn* (the pious). 64. Then after that you turned away. Had it not been for the Grace and Mercy of Allāh upon you, indeed you would have been among the losers.

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| وَالصَّابِرِينَ | وَالَّذِينَ هَادُوا | وَالَّذِينَ هَادُوا | إِنَّ الَّذِينَ ءَامَنُوا |
| and Sabians | and Christians | and those who became Jews | verily those who believed |
| فَلَهُمْ | وَعَمِلَ صَالِحًا | وَالْيَوْمِ | مَنْ ءَامَنَ بِاللَّهِ |
| so for them | and does good deeds | the Last | and the Day |
| عَلَيْهِمْ | وَلَا خَوْفٌ | رَّبِّهِمْ | عِنْدَ |
| on them | and (shall be) no fear | their Lord | with |
| | | | (is) their reward |

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| وَلَا هُمْ يَحْزَنُونَ ﴿١٦﴾ | وَإِذْ أَخَذْنَا | مِيثَاقَكُمْ |
| nor they shall grieve | and (remember) when We took | your covenant |
| وَرَفَعْنَا فَوْقَكُمْ | الطُّورَ | خُذُوا مَا آتَيْنَاكُمْ |
| and We raised above you | the Tur (Mount Sinai) | We have given you what hold |
| بِقُوَّةٍ | وَأَذْكُرُوا مَا فِيهِ | لَعَلَّكُمْ تَتَّقُونَ ﴿١٧﴾ |
| with strength | and remember what (is) therein | so that you may become pious |
| ثُمَّ تَوَلَّيْتُمْ | مِنْ بَعْدِ ذَلِكَ | فَلَوْلَا فَضْلُ اللَّهِ |
| then you turned away | after that | so had (it) not been for (the) Grace (of) Allah |
| عَلَيْكُمْ | وَرَحْمَتُهُ | لَكُنْتُمْ |
| upon you | and His Mercy | indeed you would have been |
| | | مِنَ الْخَاسِرِينَ ﴿١٨﴾ |
| | | among the losers |

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿١٥﴾
 فجعلناها نكلاً لما بين يديها وما خلفها وموعظة للمتقين ﴿١٦﴾ وَإِذْ قَالَ
 مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً قَالُوا أَنْتَ خَدُّنَا هُزُوا قَالَ أَاعُوذُ بِاللَّهِ
 أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ﴿١٧﴾

65. And indeed you knew those amongst you who transgressed in the matter of the Sabbath (i.e. Saturday). We said to them: "Be you monkeys, despised and rejected." 66. So We made this punishment an example to their own and to succeeding generations and a lesson to those who are *Al-Muttaqūn* (the pious). 67. And (remember) when Mūsā (Moses) said to his people: "Verily, Allāh commands you that you slaughter a cow." They said, "Do you make fun of us?" He said, "I take Allāh's Refuge from being among *Al-Jāhilūn* (the ignorant or the foolish)."

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| وَلَقَدْ عَلِمْتُمُ | الَّذِينَ اعْتَدَوْا | مِنْكُمْ | فِي |
| and indeed you knew | those who transgressed | amongst you | in (the matter) |
| السَّبْتِ | فَقُلْنَا لَهُمْ | كُونُوا قِرَدَةً | خَاسِئِينَ ﴿١٥﴾ |
| (of) the Sabbath (Saturday) | so We said to them | be you monkeys | despised (rejected) |

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| فَجَعَلْنَاهَا | نَكَالًا | لِّمَا | بَيْنَ يَدَيْهَا |
| so We made this (punishment) | an example | for those | (in) front of them |
| وَمَا | خَلْفَهَا | وَمَوْعِظَةً | لِّلْمُتَّقِينَ ﴿٦٦﴾ |
| and those | after them | and a lesson | for the pious |
| مُوسَىٰ | لِقَوْمِهِ | إِنَّ اللَّهَ يَأْمُرُكُمْ | أَنْ تَذَبَحُوا |
| Moses | to his people | verily Allah commands you | that you slaughter |
| قَالُوا | أَنْتَ خِدْنَا | هَٰؤُلَاءِ | قَالَ |
| they said | (do) you make (of) us? | fun | he said |
| | أَنْ أَكُونَ | مِنَ الْجَاهِلِينَ ﴿٦٧﴾ | |
| | that I be | among the ignorant | |

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا بِكْرٌ عَوَانٌ بَيْنَ ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ ﴿٦٨﴾ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّاظِرِينَ ﴿٦٩﴾ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَبَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ ﴿٧٠﴾

68. They said, "Call upon your Lord for us that He may make plain to us what it is!" He said, "He says, 'Verily, it is a cow neither too old nor too young, but (it is) between the two conditions', so do what you are commanded." 69. They said, "Call upon your Lord for us to make plain to us its colour." He said, "He says, 'It is a yellow cow, bright in its colour, pleasing the beholders.'" 70. They said, "Call upon your Lord for us to make plain to us what it is. Verily, to us all cows are alike. And surely, if Allāh wills, we will be guided."

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| قَالُوا | ادْعُ لَنَا | رَبَّكَ | يُبَيِّنْ لَنَا | مَا هِيَ | قَالَ |
| they said | call upon for us | your Lord | He may make plain to us | what | he said |
| إِنَّهُ يَقُولُ | إِنَّهَا | بَقَرَةٌ | لَّا فَارِضٌ وَلَا بِكْرٌ | عَوَانٌ | بَيْنَ |
| verily He says | [verily] it | (is) a cow | neither old nor young | (but) middling | between |

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| ذَٰلِكَ ۖ فَافْعَلُوا | مَا تَأْمُرُونَ ﴿٧٨﴾ | قَالُوا | أَدْعُ لَنَا | رَبَّكَ |
| that | what you are commanded | they said | call upon for us | your Lord |
| يُبَيِّنْ لَنَا | مَا | لَوْنُهَا | قَالَ | إِنَّهُ يَقُولُ |
| to make plain to us | what | its colour (is) | he said | verily He says |
| بَقَرَةٌ | صَفْرَاءُ | فَاقِعٌ | لَوْنُهَا | تَسْرُّ النَّظِيرِينَ ﴿٧٩﴾ |
| (is) a cow | yellow | bright | (in) its colour | pleasing the beholders |
| قَالُوا | رَبَّكَ | يُبَيِّنْ لَنَا | مَا | هِيَ |
| they said | your Lord | to make plain to us | what | it (is) |
| تَشَبَّهُ عَلَيْنَا | وَإِنَّا | إِنْ شَاءَ اللَّهُ | لَمُهْتَدُونَ ﴿٨٠﴾ | |
| are alike to us | and indeed we | if Allah wills | surely (will) be guided | |

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِيَةَ فِيهَا قَالُوا أَلَكُنْ جِئْتَ بِالْحَقِّ فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ ﴿٨١﴾ وَإِذْ قَتَلْتُمْ نَفْسًا فَادَرَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُونَ ﴿٨٢﴾ فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى وَيُرِيكُمْ ءَايَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٨٣﴾

71. He [Mūsā (Moses)] said, "He says, 'It is a cow neither trained to till the soil nor water the fields, sound, having no other colour except bright yellow.' " They said, "Now you have brought the truth." So they slaughtered it though they were near to not doing it. 72. And (remember) when you killed a man and fell into dispute among yourselves as to the crime. But Allāh brought forth that which you were hiding. 73. So We said: "Strike him (the dead man) with a piece of it (the cow)." Thus Allāh brings the dead to life and shows you His *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) so that you may understand.

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| قَالَ | إِنَّهُ يَقُولُ | إِنَّهَا | بَقَرَةٌ | لَا ذَلُولٌ | تُثِيرُ الْأَرْضَ |
| he said | indeed He says | [indeed] it | (is) a cow | neither trained | to till the soil |
| وَلَا تَسْقِي الْحَرْثَ | مُسَلَّمَةٌ | لَا شِيَةَ | فِيهَا | قَالُوا | أَلَكُنْ |
| nor (it) waters the fields | sound | (with) no blemish | in it | they said | now |

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| وَمَا كَادُوا | | فَذَبَحُوهَا | | جِئْتَ بِالْحَقِّ | |
| and they were not near | | so they slaughtered it | | you have come with the truth | |
| فِيهَا | فَادْرَأْتُمْ | نَفْسًا | وَإِذْ قَتَلْتُمْ | يَفْعَلُونَ | |
| regarding it | then you disputed | a man | and when you killed | (to) doing (it) | |
| أَصْرَبُوهُ | فَقُلْنَا | تَكْنُتُونَ | مَا كُنْتُمْ | وَاللَّهُ مُخْرِجٌ | |
| strike him | so We said | hiding | (that) which you were | but Allah brought forth | |
| وَيُرِيكُمْ | الْمَوْتَى | كَذَلِكَ يُحْيِي اللَّهُ | بَعْضُهَا | | |
| and shows you | the dead | thus Allah brings to life | with a piece (of) it | | |
| لَعَلَّكُمْ تَعْقِلُونَ | | | ءَايَاتِهِ | | |
| so that you may understand | | | His Signs | | |

ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسَوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشَقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿٧٤﴾ أَفَنظَمُونَ أَن يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِن بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾

74. Then after that your hearts were hardened and became as stones or even worse in hardness. And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allāh. And Allāh is not unaware of what you do. 75. Do you (faithful believers) covet that they will believe in your religion in spite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allāh [the Taurāt (Torah)], then they used to change it knowingly after they understood it?

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| كَالْحِجَارَةِ | فَهِيَ | ذَلِكَ | مِّنْ بَعْدِ | ثُمَّ قَسَتْ قُلُوبُكُمْ |
| (became) as stones | so they | that | after | then your hearts were hardened |

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| أَوْ أَشَدُّ | قَسَوَةً | وَإِنَّ | مِنَ الْحِجَارَةِ |
| or (even) worse | (in) hardness | and indeed | (there are) some stones |
| لَمَّا يَنْفَجَرُ | مِنْهُ | وَأَنَّ | مِنْهَا |
| certainly which gush forth | from them | and indeed | of them (stones) |
| لَمَّا يَشَقُّ | فَيَخْرُجُ | وَأَنَّ | مِنْهَا |
| certainly which split asunder | so flows | and indeed | of them |
| لَمَّا يَهْطُ | مِنْ خَشْيَةِ اللَّهِ | وَمَا اللَّهُ | بِغَفْلٍ |
| certainly which fall down | for fear (of) Allah | and Allah (is) not | unaware |
| أَفَنَظْمَعُونَ | أَنْ يُؤْمِنُوا | لَكُمْ | وَقَدْ كَانَ فَرِيقٌ |
| (do) you covet? | that they will believe | in you | while indeed a group used to |
| مَنْهُمْ يَسْمَعُونَ | كَالْمِ اللَّهِ | ثُمَّ يُخَرِّفُونَهُ | مِنْ بَعْدِ مَا |
| [of them] hear | (the) Word (of) Allah | then they change it | after |
| عَقَلُوهُ | | وَهُمْ يَعْلَمُونَ | |
| they understood it | | while they know | |

وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَا بِعَضُّهُمْ إِلَىٰ بَعْضِ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ ۖ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ ﴿٧٦﴾ أَوْ لَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسْرُونَ وَمَا يُعْلِنُونَ ﴿٧٧﴾ وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا ءَامَانِي وَإِنَّهُمْ إِلَّا يَظُنُّونَ ﴿٧٨﴾

76. And when they (Jews) meet those who believe (Muslims), they say, "We believe", but when they meet one another in private, they say, "Shall you (Jews) tell them (Muslims) what Allāh has revealed to you [Jews, about the description and the qualities of Prophet Muhammad ﷺ, which are written in the Taurāt (Torah)], that they (Muslims) may argue with you (Jews) about it before your Lord?" Have you (Jews) then no understanding? 77. Know they (Jews) not that Allāh knows what they conceal and what they reveal? 78. And there are among them (Jews) unlettered people, who know not the Book, but

they trust upon false desires and they but guess.

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| وَإِذَا لَقُوا | الَّذِينَ ءَامَنُوا | قَالُوا | ءَامَنَّا | وَإِذَا خَلَا |
| and when they meet | those who believe | they say | we believe | but when meet privately |
| بَعْضُهُمْ | إِلَى بَعْضٍ | قَالُوا | أَتُحَدِّثُونَهُمْ | بِمَا |
| some of them | with some (others) | they say | (do) you talk to them? | of what |
| فَتَحَّ اللَّهُ عَلَيْكُمْ | لِيُحَاجُّوكُمْ | بِهِ | عِنْدَ | رَبِّكُمْ |
| Allah has revealed to you | so that they argue with you | therewith | before | your Lord |
| أَفَلَا نَعْقِلُونَ | أَوْ لَا يَعْلَمُونَ | أَنَّ اللَّهَ يَعْلَمُ | مَا | |
| then (do) you not understand? | and (do) they not know? | that Allah knows | what | |
| يُسرُّونَ | وَمَا يُعْلِنُونَ | وَمِنْهُمْ | أُمِّيُونَ | |
| they conceal | and what they reveal | and (there are) among them | unlettered people | |
| لَا يَعْلَمُونَ الْكِتَابَ | إِلَّا أَمَانِي | وَإِنْ هُمْ | إِلَّا يَظُنُّونَ | |
| (who) know not the Book | but false desires | and they (do) nothing | but guess | |

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ﴿٧٩﴾ وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَسْكَامًا مَعْدُودَةً قُلْ أَتُخَذُكُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلَفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٠﴾ بَلَى مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٨١﴾

79. Then woe to those who write the book with their own hands and then say, "This is from Allāh," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn (thereby). 80. And they (Jews) say, "The Fire (i.e. Hell-fire on the Day of Resurrection) shall not touch us but for a few numbered days." Say (O Muhammad ﷺ to them): "Have you taken a covenant from Allāh, so that Allāh will not break His Covenant? Or is it that you say of Allāh what you know not?" 81. Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell);

they will dwell therein forever.

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| فَوَيْلٌ | لِّلَّذِينَ | يَكْتُوبُونَ الْكِتَابَ | بِأَيْدِيهِمْ | ثُمَّ يَقُولُونَ |
| then woe | to those who | write the Book | with their (own) hands | then say |
| هَذَا | مِنْ عِنْدِ اللَّهِ | لِيَشْتَرُوا | بِهِ | ثَمَنًا قَلِيلًا |
| this | (is) from Allah | to purchase | with it | little |
| مِمَّا كُتِبَتْ | أَيْدِيهِمْ | وَوَيْلٌ | لَّهُمْ | مِمَّا يَكْسِبُونَ |
| for what have written | their hands | and woe | to them | for that they earn |
| وَقَالُوا | لَن تَمَسَّنَا | النَّارُ | إِلَّا أَيَّامًا | مَّعْدُودَةً |
| and they say | never shall touch us | the Fire | but (for) days | (a few) numbered |
| قُلْ | أَتَّخَذْتُمْ عِنْدَ اللَّهِ | عَهْدًا | فَلَن يُخْلِفَ اللَّهُ | عَهْدَهُ |
| say | (have) you taken from Allah? | a covenant | so Allah will never break | His Covenant |
| أَمْ تَقُولُونَ | عَلَى اللَّهِ | مَا لَا تَعْلَمُونَ | بَلَىٰ | مَنْ كَسَبَ |
| or (do) you say | of Allah | what you know not | yes | whosoever earned |
| وَأَحْطَتْ | بِهِ | خَطِيئَتُهُ | فَأُولَٰئِكَ | أَصْحَابُ |
| and has surrounded | him | his sin | [so] those | (are) dwellers |
| | هُمْ | فِيهَا | خَالِدُونَ | |
| | they | in it | (will) abide forever | |

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٨٢﴾
 وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي
 الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ
 وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ ﴿٨٣﴾

82. And those who believe (in the Oneness of Allāh – Islamic Monotheism) and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever. 83. And (remember) when We took a covenant from the Children of Israel, (saying): "Worship none but Allāh (Alone) and be dutiful

and good to parents, and to kindred, and to orphans and *Al-Masākīn* (the needy), and speak good to people [i.e. enjoin righteousness and forbid evil, and say the truth about Muhammad ﷺ], and perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity).” Then you slid back, except a few of you, while you are backsliders.

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| وَالَّذِينَ آمَنُوا | وَعَمِلُوا الصَّالِحَاتِ | أُولَئِكَ | أَصْحَابُ |
| and those who believe | and do good deeds | [those] | (are) dwellers |
| الْجَنَّةِ | هُمْ فِيهَا | خَالِدُونَ ﴿٨٢﴾ | وَإِذَا أَخَذْنَا |
| (of) Paradise | they | (will) abide forever | and when We took |
| مِيثَاقَ | بَنِي إِسْرَءِيلَ | لَا تَعْبُدُونَ | إِلَّا اللَّهَ |
| a covenant | (of) Israel | you shall not worship | but Allah |
| وَالْوَالِدَيْنِ | وَالْيَتَامَى | وَالْقُرْبَى | وَالْأَسْكِينِ |
| and to parents | and (to) orphans | and (to) kindred | and the poor (needy) |
| وَقُولُوا | وَالْيَتَامَى | وَالْقُرْبَى | وَالْأَسْكِينِ |
| and speak | and (to) orphans | and (to) kindred | and the poor (needy) |
| لِلنَّاسِ | حُسْنًا | وَأَقِيمُوا الصَّلَاةَ | وَعَاثُوا الزَّكَاةَ |
| to people | good (kindly) | and perform the prayer | and give Zakat (poor-due) |
| ثُمَّ تَوَلَّيْتُمْ | إِلَّا قَلِيلًا | مِّنْكُمْ | وَأَنْتُمْ مُّعْرِضُونَ ﴿٨٣﴾ |
| then you slid back | except a few | of you | (were) backsliders |

وَإِذَا أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَسْهَدُونَ ﴿٨٢﴾ ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقُولُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِمْ بِالْإِلَافِ وَالْعُدُودِ وَإِنْ يَأْتُوكُمْ أُسْرَىٰ تَفْذَرُوهُمْ وَهُمْ هُمُ الْمُحَرَّمُونَ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿٨٣﴾

84. And (remember) when We took your covenant (saying): Shed not the blood of your (people), nor turn out your own people from their dwellings. Then,

(this) you ratified and (to this) you bear witness. 85. After this, it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allāh is not unaware of what you do.

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| وَإِذْ أَخَذْنَا | | مِيثَاقَكُمْ | | لَا تَسْفِكُونَ دِمَاءَكُمْ | |
| and (remember) when We took | | your covenant | | you shed not your blood | |
| وَلَا تُخْرِجُونَ | | أَنْفُسَكُمْ | | مِنْ دِيَارِكُمْ | |
| and you turn out not | | yourselves | | from your dwellings | |
| ثُمَّ أَنْتُمْ تَشْهَدُونَ | | ثُمَّ أَنْتُمْ | | تَقْتُلُونَ أَنْفُسَكُمْ | |
| and you bear witness | | then you | | (who) kill yourselves | |
| وَتُخْرِجُونَ فَرِيقًا مِنْكُمْ | | مِنْ دِيَارِهِمْ | | تُظَاهِرُونَ عَلَيْهِمْ | |
| and drive out a party | | from their homes | | (assist) aiding one another against them | |
| بِالْإِثْمِ وَالْعُدْوَانِ | | وَإِنْ يَأْتُواكُمْ | | أُكْرِئُ تَفْدُوهُمْ | |
| in sin | | and if they come to you | | (as) captives | |
| وَهُوَ مُحَرَّمٌ | | عَلَيْكُمْ | | أَفَتُؤْمِنُونَ | |
| though [this] | | to you | | then (do) you believe? | |
| بِبَعْضِ الْكِتَابِ | | وَتَكْفُرُونَ | | بِبَعْضِ | |
| (of) the Scripture | | and you reject | | then what | |
| مَنْ يَفْعَلْ | | ذَلِكَ مِنْكُمْ | | فِي الْحَيَاةِ | |
| (of those) who do | | among you | | in the life | |
| وَيَوْمَ | | الْقِيَمَةِ | | يُرَدُّونَ إِلَى | |
| and (on the) Day | | (of) Resurrection | | they will be consigned to | |
| الْعَذَابِ | | وَمَا اللَّهُ | | بِغَفْلٍ | |
| torment | | and Allah (is) not | | unaware | |
| عَمَّا تَعْمَلُونَ | | أَشَدَّ | | أَشَدَّ | |
| of what you do | | (the) most grievous | | | |

أُولَئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ۚ فَلَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ ﴿٨٦﴾ وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ ۖ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۖ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ ﴿٨٧﴾ وَقَالُوا قُلُوبُنَا غُلْفٌ ۚ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٨٨﴾

86. Those are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened nor shall they be helped. 87. And indeed, We gave Mūsā (Moses) the Book and followed him up with a succession of Messengers. And We gave 'Isā (Jesus), the son of Maryam (Mary), clear signs and supported him with Rūh-ul-Qudus [Jibrail (Gabriel)]. Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some you disbelieved and some you killed. 88. And they say, "Our hearts are wrapped (i.e. do not hear or understand Allāh's Word)." Nay, Allāh has cursed them for their disbelief, so little is that which they believe.

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| أُولَئِكَ | الَّذِينَ | اشْتَرُوا الْحَيَاةَ | الدُّنْيَا | بِالْآخِرَةِ |
| those | (are) they who | bought the life | (of) this world | for the Hereafter |
| فَلَا | يُخَفَّفُ عَنْهُمْ | الْعَذَابُ | وَلَا هُمْ يُنصَرُونَ ﴿٨٦﴾ | |
| so not | shall be lightened for them | the torment | nor they shall be helped | |
| وَلَقَدْ آتَيْنَا مُوسَى | الْكِتَابَ | وَقَفَّيْنَا | مِنْ بَعْدِهِ | |
| and indeed we gave Moses | the Book | and We followed up | after him | |
| بِالرُّسُلِ | وَأَتَيْنَا عِيسَى | ابْنَ | مَرْيَمَ | الْبَيِّنَاتِ |
| with [the] Messengers | and We gave Jesus | (the) son | (of) Mary | clear signs |
| وَأَيَّدْنَاهُ | بِرُوحِ الْقُدُسِ | أَفَكُلَّمَا | | |
| and We supported him | with the holy Spirit (Gabriel) | then (is it not that) whenever? | | |
| جَاءَكُمْ | رَسُولٌ | بِمَا | لَا تَهْوَى | أَنْفُسُكُمْ |
| came to you | a Messenger | with what | desired not | yourselves |
| | | | استكبرتم | you grew arrogant |

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| فَفَرِيقًا كَذَّبْتُمْ | وَفَرِيقًا تَقْتُلُونَ | وَقَالُوا أَفُلُونَا | عُلِفَتْ |
| so a party you disbelieved | and a party you kill | and they said our hearts | (are) wrapped |
| بَلْ لَعَنَهُمُ اللَّهُ | يَكْفُرِهِمْ | فَقَلِيلًا | مَا يُؤْمِنُونَ |
| nay Allah cursed them | for their disbelief | so little | (is) that which they believe |

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَهُ اللَّهُ عَلَى الْكَافِرِينَ ﴿٨٩﴾ يَسْمَا أَشْتَرُوا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَغْيًا أَنْ يَنْزِلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ فَبَاءُوا بِغَضَبٍ عَلَى غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ ﴿٩٠﴾

89. And when there came to them (the Jews), a Book (this Qur'ān) from Allāh confirming what is with them [the Taurāt (Torah) and the Injīl (Gospel)], although aforetime they had invoked Allāh (for coming of Muhammad ﷺ) in order to gain victory over those who disbelieved, then when there came to them that which they had recognised, they disbelieved in it. So let the Curse of Allāh be on the disbelievers. 90. How bad is that for which they have sold their own selves, that they should disbelieve in that which Allāh has revealed (the Qur'ān), grudging that Allāh should reveal of His Grace to whom He wills of His slaves. So they have drawn on themselves wrath upon wrath. And for the disbelievers, there is a disgraceful torment.

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| وَلَمَّا | جَاءَهُمْ | كِتَابٌ | مِّنْ عِندِ اللَّهِ | مُصَدِّقٌ | لِّمَا | مَعَهُمْ |
| and when | came to them | a Book | from Allah | confirming | what | (is) with them |
| وَكَانُوا | مِن قَبْلُ يَسْتَفْتِحُونَ | عَلَى الَّذِينَ كَفَرُوا | فَلَمَّا | وَكَانُوا | مِن قَبْلُ يَسْتَفْتِحُونَ | عَلَى الَّذِينَ كَفَرُوا |
| though they were | invoking for victory aforetime | over those who disbelieved | so when | though they were | invoking for victory aforetime | over those who disbelieved |
| جَاءَهُمْ | مَا عَرَفُوا | كَفَرُوا بِهِ | فَلَعْنَهُ اللَّهُ | جَاءَهُمْ | مَا عَرَفُوا | كَفَرُوا بِهِ |
| came to them | what they recognised | they disbelieved in it | so (the) Curse (of) Allah | came to them | what they recognised | they disbelieved in it |
| عَلَى الْكَافِرِينَ | يَسْمَا | أَشْتَرُوا بِهِ | أَنْفُسَهُمْ | عَلَى الْكَافِرِينَ | يَسْمَا | أَشْتَرُوا بِهِ |
| (be) on the disbelievers | how bad is that | for which they have sold | their own selves | (be) on the disbelievers | how bad is that | for which they have sold |

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| أَن يَكْفُرُوا | بِمَا أُنْزِلَ اللَّهُ | بَغِيًّا | أَن يُنْزِلَ اللَّهُ |
| that they (should) disbelieve | in that which Allah has revealed | grudging | that Allah reveals |
| مِنْ فَضْلِهِ | عَلَىٰ مَنْ يَشَاءُ | مِنْ عِبَادِهِ | فَبَاءُوا |
| of His Grace | unto whom He wills | of His slaves | so they have drawn (on themselves) |
| يَغْضِبِ | عَلَىٰ غَضَبٍ | وَالْكَافِرِينَ | عَذَابٌ |
| wrath | upon wrath | and for the disbelievers | (there is) a torment |
| | | | مُهِينٌ ﴿٩١﴾ |
| | | | disgracing |

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا بِمَا أُنْزِلَ اللَّهُ قَالُوا نُؤْمِنُ بِمَا أُنْزِلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ. وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩١﴾ وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٩٢﴾

91. And when it is said to them (the Jews), "Believe in what Allāh has sent down," they say, "We believe in what was sent down to us." And they disbelieve in that which came after it, while it is the truth confirming what is with them. Say (O Muhammad ﷺ to them): "Why then have you killed the Prophets of Allāh aforetime, if you indeed have been believers?"
92. And indeed Mūsā (Moses) came to you with clear proofs, yet you worshipped the calf after he left, and you were Zālimūn (polytheists and wrongdoers).

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| وَإِذَا قِيلَ | لَهُمْ | ءَامِنُوا بِمَا | أُنْزِلَ اللَّهُ | قَالُوا |
| and when it is said | to them | believe in what | Allah has sent down | they say |
| نُؤْمِنُ بِمَا | أُنْزِلَ عَلَيْنَا | وَيَكْفُرُونَ | بِمَا | وَرَاءَهُ |
| we believe in what | was sent down to us | and they disbelieve | in what (came) | after it |
| وَهُوَ | الْحَقُّ | مُصَدِّقًا | لِّمَا | مَعَهُمْ |
| while it | (is) the truth | confirming | what | (is) with them |
| أَنْبِيَاءَ اللَّهِ | مِنْ قَبْلُ | إِنْ كُنْتُمْ مُؤْمِنِينَ | وَلَقَدْ جَاءَكُمْ | |
| (the) Prophets (of) Allah | aforetime | if you were (true) believers | and indeed came to you | |

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| مُوسَى | بِالْبَيِّنَاتِ | ثُمَّ اتَّخَذْتُمْ | الْعِجْلَ | مِنْ بَعْدِهِ |
| Moses | with clear proofs | yet you took (for worship) | the calf | after him |
| | | وَأَنْتُمْ | ظَلِمْتُمْ | |
| | | and you | (were) wrongdoers | |

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمْ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ
وَأَسْمَعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ
قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩٣﴾ قُلْ إِنْ كَانَتْ
لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ
كُنْتُمْ صَادِقِينَ ﴿٩٤﴾

93. And (remember) when We took your covenant and We raised above you the Mount (saying), "Hold firmly to what We have given you and hear (Our Word)." They said, "We have heard and disobeyed." And their hearts absorbed (the worship of) the calf because of their disbelief. Say: "Worst indeed is that which your faith enjoins on you if you are believers." 94. Say to (them): "If the home of the Hereafter with Allāh is indeed for you specially and not for others, of mankind, then long for death if you are truthful."

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| وَإِذْ أَخَذْنَا | مِيثَاقَكُمْ | وَرَفَعْنَا فَوْقَكُمْ | | | |
| and (remember) when We took | your covenant | and We raised above you | | | |
| الطُّورَ | خُذُوا مَا | آتَيْنَاكُمْ | بِقُوَّةٍ | وَأَسْمَعُوا | قَالُوا |
| the Tur (mount Sinai) | hold what | We gave you | firmly | and hear | they said |
| سَمِعْنَا | وَعَصَيْنَا | وَأَشْرَبُوا | فِي قُلُوبِهِمْ | الْعِجْلَ | |
| we heard | and we disobeyed | and absorbed | in their hearts | (love of) the calf | |
| بِكُفْرِهِمْ | قُلْ | بِئْسَمَا | يَأْمُرُكُمْ | بِهِ | |
| because of their disbelief | say | evil is what | commands you | to it | |
| إِيمَانُكُمْ | إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩٣﴾ | قُلْ | إِنْ كَانَتْ | لَكُمْ | الدَّارُ |
| your faith | if you are believers | say | if is | for you | the home |

| الْآخِرَةُ | عِنْدَ اللَّهِ | خَالِصَةً | مِّنْ دُونِ | النَّاسِ |
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| (of) the Hereafter | with Allāh | specially | excluding | (other) people |
| فَتَمَنُّواْ الْمَوْتَ | | إِنْ كُنْتُمْ صَادِقِينَ | | |
| then long (for) [the] death | | if you are truthful | | |

وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٩٥﴾ وَلَنَجْذِثَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَوةٍ وَمَنْ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرَ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحِّزِهِ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٩٦﴾ قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ﴿٩٧﴾

95. But they will never long for it because of what their hands have sent before them (i.e. what they have done). And Allāh is All-Knower of the *Zālimūn* (polytheists and wrongdoers). 96. And verily, you will find them (the Jews) the greediest of mankind for life and (even greedier) than those who ascribe partners to Allāh [and do not believe in Resurrection-Majūs (Magians), pagans, and idolaters]. Everyone of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from (due) punishment. And Allāh is All-Seer of what they do. 97. Say (O Muhammad ﷺ): "Whoever is an enemy to Jibraīl (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'ān) down to your heart by Allāh's Permission, confirming what came before it [i.e. the Taurāt (Torah) and the Injīl (Gospel)] and guidance and glad tidings for the believers.

| وَلَنْ يَتَمَنَّوْهُ | أَبَدًا | بِمَا قَدَّمَتْ | أَيْدِيهِمْ |
|---------------------------------|----------------------------------|-------------------------------|------------------------------|
| but they will never long for it | ever | (because) for what sent ahead | their hands |
| وَاللَّهُ | عَلِيمٌ بِالظَّالِمِينَ | وَلَنَجْذِثَّهُمْ | أَحْرَصَ |
| and Allāh | (is) All-Aware of the wrongdoers | and verily you will find them | (the) greediest |
| النَّاسِ | عَلَى حَيَوةٍ | وَمِنَ الَّذِينَ | أَشْرَكُوا |
| (of) mankind | for life | and of those who | ascribed partners (to Allāh) |

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| يَوَدُّ أَحَدُهُمْ | لَوْ يَعْمَرُ | أَلْفَ | سَنَةٍ | وَمَا هُوَ |
| (each) one of them wishes | if he could be given a life | (of) a thousand | years | but not this |
| بِمُزَحْزِحَةٍ | مِنَ الْعَذَابِ | أَنْ يَعْمَرَ | وَاللَّهُ | |
| would remove him away | from the punishment | that he should be given that life | and Allah | |
| بَصِيرًا يَمَّا يَعْمَلُونَ ﴿٩٨﴾ | قُلْ | مَنْ كَانَتْ | عَدُوًّا | لِجِبْرِيلَ فَإِنَّهُ |
| (is) All-Seer of what they do | say | whosoever is | an enemy | to Gabriel |
| نَزَّلَهُ | عَلَى قَلْبِكَ | بِإِذْنِ اللَّهِ | مُصَدِّقًا | |
| has brought it down | to your heart | by (the) Permission (of) Allah | confirming | |
| لَمَّا | بَيْنَ يَدَيْهِ | وَهْدًى | وَبُشْرَى | لِلْمُؤْمِنِينَ ﴿٩٩﴾ |
| what (came) | before it | and a guidance | and glad tiding(s) | for the believers |

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ
 لِلْكَافِرِينَ ﴿٩٨﴾ وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ﴿٩٩﴾
 أَوْ كَلَّمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِّنْهُمْ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿١٠٠﴾ وَلَمَّا
 جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا
 الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

98. "Whoever is an enemy to Allāh, His Angels, His Messengers, Jibrail (Gabriel) and Mikāil (Michael), then verily, Allāh is an enemy to the disbelievers." 99. And indeed We have sent down to you manifest *Ayāt* (these Verses of the Qur'ān which inform in detail about the news of the Jews and their secret intentions), and none disbelieve in them but *Fāsiqūn* (those who rebel against Allāh's Command). 100. Is it not (the case) that every time they make a covenant, some party among them throw it aside? Nay! (The truth is:) most of them believe not. 101. And when there came to them a Messenger from Allāh (i.e. Muhammad ﷺ) confirming what was with them, a party of those who were given the Scripture threw away the Book of Allāh behind their backs as if they did not know!

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| وَمَنْ كَانَ | عَدُوًّا لِلَّهِ | وَمَلَائِكَتِهِ | وَرُسُلِهِ |
| whoever is | an enemy to Allah | and His Angels | and His Messengers |
| وَجِبْرِيلَ | وَمِيكَائِيلَ | فَإِنَّ اللَّهَ عَدُوٌّ | لِلْكَافِرِينَ ﴿١٨﴾ |
| and Gabriel | and Michael | then verily Allah (is) an enemy | to the disbelievers |
| وَلَقَدْ أَنْزَلْنَا | إِلَيْكَ | آيَاتٍ | بَيِّنَاتٍ |
| and indeed We sent down | to you | Ayat (Verses) | manifest |
| بِهَا | إِلَّا الْفَاسِقُونَ ﴿١٩﴾ | أَوْ | كُلَّمَا |
| in them | but the disobedient ones | and (is it not that)? | whenever |
| عَاهَدُوا عَهْدًا | تَبَذَهُ | فَرِيقٌ | مِّنْهُمْ |
| they contract a covenant | threw it away | a party | of them |
| لَا يُؤْمِنُونَ ﴿٢٠﴾ | وَلَمَّا | جَاءَهُمْ | رَسُولٌ |
| believe not | and when | came to them | a Messenger |
| لَمَّا | مَعَهُمْ | تَبَذَ فَرِيقٌ | مِّنَ الَّذِينَ |
| what | (was) with them | threw away a party | of those who |
| كُتِبَ اللَّهُ | وَرَاءَ | ظُهُورِهِمْ | كَأَنَّهُمْ |
| (the) Book (of) Allah | behind | their backs | as if they |
| لَا يَعْلَمُونَ ﴿٢١﴾ | وَمَا هُمْ | بِضَارِينَ | بِهِ |
| (do) not know | and none | disbelieve | and none |

وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكٍ سُلَيْمَنَ وَمَا كَفَرَ سُلَيْمَنُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَائِكَةِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَعْلَمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ وَلَبِئْسَ مَا شَكَرُوا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ ﴿٢٢﴾

102. And they followed what the *Shayātīn* (devils) gave out (falsely of the magic)

in the lifetime of Sulaimān (Solomon). Sulaimān did not disbelieve, but the *Shayātīn* (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hārūt and Mārūt, but neither of these two (angels) taught anyone (such things) till they had said, "We are for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between a man and his wife, but they could not thus harm anyone except by Allāh's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their ownselves, if they but knew.

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| وَاتَّبَعُوا | مَا تَنَلُّوْا | الشَّيَاطِيْنُ | عَلَى مُلْكٍ | سُلَيْمٰنَ |
| and they followed | What recited (gave out) | the devils | in (the) kingdom | (of) Solomon |
| وَمَا كَفَرَ سُلَيْمٰنُ | وَلٰكِنَّ الشَّيَاطِيْنَ كَفَرُوْا | يُعَلِّمُوْنَ النَّاسَ | | |
| and Solomon (did) not disbelieve | [and] but the devils disbelieved | they teach the men | | |
| السِّحْرَ | وَمَا أُنْزِلَ | عَلَى الْمَلَكَائِيْنَ | بَبِلَ | هَارُوتَ وَمَارُوتَ |
| magic | and what was sent down | to the two angels | at Babylon | Harut and Marut |
| وَمَا يُعَلِّمَانِ | مِنْ أَحَدٍ | حَتَّى يَقُوْلَا | إِنَّمَا حُنُّ | فِتْنَةٍ |
| but neither (of) these two taught | anyone | till they had said | only we (are) | (for) a trial |
| فَلَا تَكْفُرْ | فَيَتَعَلَّمُوْنَ | مِنْهُمَا | مَا يَفْرِقُوْنَ | |
| so disbelieve not | but they learn | from these two (angels) | what they cause separation | |
| بَيْنَ الْمَرْءِ وَزَوْجِهِ | وَمَا هُمْ | بِضَارِرِيْنَ | بِهِ | |
| man and his wife | but not they | (could) harm | with it | |
| مِنْ أَحَدٍ إِلَّا | بِإِذْنِ اللَّهِ | وَيَتَعَلَّمُوْنَ مَا | يَضُرُّهُمْ | |
| except anyone | by (the) Permission (of) Allah | and they learn what | harms them | |
| وَلَا يَنْفَعُهُمْ | وَلَقَدْ عَلِمُوا | لَمَنِ | أَشْرَتْهُ | |
| and profits them not | and indeed they knew | (that) [certainly] whosoever | buys it | |
| مَا لَهُ | فِي الْآخِرَةِ | مِنْ خَلْقٍ | وَلَيْسَ مَا | |
| (is) for him | in the Hereafter | any share | and how bad indeed was what | |
| not | | | | |

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| يَعْلَمُونَ ﴿١٠٤﴾ | لَوْ كَانُوا | أَنْفُسَهُمْ | شَرَوْا بِهِ |
| (to) know | if they were | their own selves | they sold for it |

وَلَوْ أَنَّهُمْ ءَامَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِندِ اللَّهِ خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ ﴿١٠٣﴾
يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا
وَاللَّكَفِرِينَ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾ مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ
وَالْمُشْرِكِينَ أَن يُنَزَّلَ عَلَيْكُمْ مِّنْ خَيْرٍ مِّنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ
بِرَحْمَتِهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٠٥﴾

103. And if they had believed and guarded themselves from evil and kept their duty to Allāh, far better would have been the reward from their Lord, if they but knew! 104. O you who believe! Say not (to the Messenger ﷺ) *Rā'ina* but say *Unzurna* (make us understand) and listen. And for the disbelievers there is a painful torment. 105. Neither those who disbelieve among the people of the Scripture (Jews and Christians) nor *Al-Mushrikūn* (the idolaters, polytheists, disbelievers in the Oneness of Allāh, pagans) like that there should be sent down to you any good from your Lord. But Allāh chooses for His Mercy whom He wills. And Allāh is the Owner of Great Bounty.

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| وَلَوْ | أَنَّهُمْ | ءَامَنُوا | وَاتَّقَوْا | لَمَثُوبَةٌ |
| and if | [that] they | had believed | and became pious | indeed (the) reward |
| مِّنْ عِندِ اللَّهِ | خَيْرٌ | لَّوْكَانُوا | يَعْلَمُونَ ﴿١٠٣﴾ | يَتَأَيُّهَا الَّذِينَ ءَامَنُوا |
| from Allah | (is) better | if they did | know | 0 (you) who believe |
| لَا تَقُولُوا | رَاعِنَا | وَقُولُوا | انظُرْنَا | |
| say not (to Prophet) | pay attention to us | but say | please look upon us | |
| وَاللَّكَفِرِينَ | عَذَابٌ | أَلِيمٌ ﴿١٠٤﴾ | مَا يَوَدُّ الَّذِينَ | وَأَسْمَعُوا |
| and for the disbelievers | (is) a torment | painful | (do) not like those who | and listen |
| كَفَرُوا | مِنْ أَهْلِ | الْكِتَابِ | وَالْمُشْرِكِينَ | |
| disbelieved | among (the) People | (of) the Scripture | nor the polytheists | |

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| أَنْ يُنْزَلَ | عَلَيْكُمْ | مِنْ خَيْرٍ | مِنْ رَبِّكُمْ | وَاللَّهُ يَخْتَصُّ |
| that should be sent down | upon you | any good | from your Lord | but Allah chooses |
| بِرَحْمَتِهِ | مَنْ يَشَاءُ | وَاللَّهُ | ذُو | الْفَضْلِ |
| for His Mercy | whom He wills | and Allah | (is) Owner of | [the] Bounty |
| | | | | Great |

مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِمَّا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٦﴾ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٠٧﴾ أَمْ تَرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سَأَلَ مُوسَى مِنْ قَبْلُ وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٠٨﴾

106. Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it. Know you not that Allāh is Able to do all things? 107. Know you not that it is Allāh to Whom belongs the dominion of the heavens and the earth? And besides Allāh you have neither any Wali (protector or guardian) nor any helper. 108. Or do you want to ask your Messenger (Muhammad ﷺ) as Mūsā (Moses) was asked before (i.e. show us openly our Lord)? And he who changes Faith for disbelief, verily, he has gone astray from the Right Way.

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| مَا نَنْسَخْ | مِنْ آيَةٍ | أَوْ نُنْسِهَا | نَأْتِ بِخَيْرٍ |
| whatever We abrogate | of a Verse | or cause it to be forgotten | We bring better |
| مِمَّا أَوْ مِثْلَهَا | أَلَمْ تَعْلَمْ | أَنَّ اللَّهَ | عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٦﴾ |
| or similar (to) it | (did) not you know? | that Allah | (is) All-Powerful thing over every |
| أَلَمْ تَعْلَمْ | أَنَّ اللَّهَ | لَهُ | مُلْكُ السَّمَوَاتِ وَالْأَرْضِ |
| (did) not you know? | that Allah | for Him | (of) the heavens (is the) dominion |
| وَمَا لَكُمْ | مِنْ دُونِ اللَّهِ | مِنْ وَلِيٍّ | وَلَا نَصِيرٍ ﴿١٠٧﴾ |
| and (is) not | besides Allah | any protector | nor (any) helper or (do) you want |
| أَمْ تَسْأَلُونَ رَسُولَكُمْ | كَمَا سَأَلَ مُوسَى | مِنْ قَبْلُ | وَمَنْ |
| that you ask your Messenger | as Moses was asked | before | and whoso |

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| يَتَّبَدِّلُ الْكُفْرَ بِالْإِيمَانِ | فَقَدْ ضَلَّ | سَوَاءً | السَّبِيلِ |
| changes disbelief | so verily he went astray (from) | (the) Right | Way |

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِن بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ أَنْفُسِهِمْ مِّنْ بَعْدِ مَا بَيَّنَّ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٩﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٠﴾

109. Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their own selves, even after the truth (that Muhammad ﷺ is Allāh's Messenger) has become manifest to them. But forgive and overlook, till Allāh brings His Command. Verily, Allāh is Able to do all things. 110. And perform As-Salāt (the prayers), and give Zakāt (obligatory charity), and whatever of good (deeds that Allāh loves) you send forth for yourselves before you, you shall find it with Allāh. Certainly, Allāh is All-Seer of what you do.

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| وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ | لَوْ يَرُدُّونَكُمْ | مِّنْ بَعْدِ | إِيمَانِكُمْ |
| wish many of | if they could turn you back | after | your belief (you have believed) |
| كُفَّارًا | حَسَدًا | مِّنْ عِنْدِ | أَنْفُسِهِمْ |
| (as) disbelievers | (out of) envy | from | their own selves |
| بَيَّنَّ | لَهُمْ | الْحَقُّ | فَاعْفُوا |
| had become manifest | unto them | the truth | so forgive |
| حَتَّى يَأْتِيَ اللَّهُ | بِأَمْرِهِ | إِنَّ اللَّهَ | عَلَى كُلِّ |
| till Allah brings | His Command | verily Allah | over every |
| قَدِيرٌ | وَأَقِيمُوا الصَّلَاةَ | وَأَتُوا الزَّكَاةَ | شَيْءٍ |
| (is) All-Powerful | and establish the prayer | and give (pay) Zakat (poor-due) | thing |
| وَمَا تُقَدِّمُوا | لِأَنْفُسِكُمْ | مِّنْ خَيْرٍ | تَجِدُوهُ |
| and whatever you send forth | for yourselves | of good (deeds) | you shall find it |

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| عِنْدَ اللَّهِ | إِنَّ اللَّهَ | بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٠﴾ |
| with Allah | certainly Allah | (is) All-Seer of what you do |

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرَىٰ تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١١١﴾ بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾ وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصْرَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١١٣﴾

111. And they say, "None shall enter Paradise unless he be a Jew or a Christian." These are their own desires. Say (O Muhammad ﷺ), "Produce your proof if you are truthful." 112. Yes, but whoever submits his face (himself) to Allāh (i.e. follows Allāh's religion of Islamic Monotheism) and he is a *Muhsin* then his reward is with his Lord (Allāh), on such shall be no fear, nor shall they grieve. 113. The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture. Like to their word, said (the pagans) who know not. Allāh will judge between them on the Day of Resurrection about that wherein they have been differing.

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| وَقَالُوا | لَنْ يَدْخُلَ الْجَنَّةَ | إِلَّا مَنْ كَانَ | هُودًا | أَوْ نَصْرَىٰ |
| and they said | never will enter Paradise | except who be | a Jew | or a Christian |
| تِلْكَ | أَمَانِيُّهُمْ | قُلْ هَاتُوا بُرْهَانَكُمْ | إِنْ كُنْتُمْ صَادِقِينَ ﴿١١١﴾ | |
| these | (are) their (own) desires | say | bring your proof | if your are truthful |
| بَلَىٰ مَنْ أَسْلَمَ | وَجْهَهُ لِلَّهِ | وَهُوَ | مُحْسِنٌ | فَلَهُ |
| yes whoever submitted | his face to Allah | and he | (is) a good-doer | then for him |
| أَجْرُهُ | عِنْدَ رَبِّهِ | وَلَا خَوْفٌ | عَلَيْهِمْ | وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾ |
| (is) his reward | with his Lord | and (shall be) no fear | on them | nor they shall grieve |

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| وَقَالَتِ الْيَهُودُ | لَيْسَتِ النَّصْرَى | عَلَى شَيْءٍ | وَقَالَتِ النَّصْرَى |
| and the Jews said | the Christians are not | on anything | and the Christians said |
| لَيْسَتِ الْيَهُودُ | عَلَى شَيْءٍ | وَهُمْ | يَتْلُونَ الْكِتَابَ |
| the Jews are not | on anything | though they | recite the Scripture |
| كَذَلِكَ | يَحْكُمُ بَيْنَهُمْ | فَاللَّهُ | قَوْلِهِمْ |
| similarly | shall judge between them | so Allah | their words |
| قَالَ الَّذِينَ | لَا يَعْلَمُونَ | مِثْلَ | يَوْمَ |
| said those who | know not | like | (on the) Day |
| الْقِيَمَةِ | فِي مَا كَانُوا | فِيهِ يَخْتَلِفُونَ | |
| (of) Resurrection | about that they have been | differing in it | |

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَرَ فِيهَا أَسْمُهُ، وَسَعَى فِي خَرَابِهَا أُولَئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٤﴾ وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولُوا فَشَمَّ وَجْهُ اللَّهِ إِنْكَ اللَّهُ وَاسِعٌ عَلِيمٌ ﴿١١٥﴾ وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ بَلْ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ لَّهُ قَنِينٌ ﴿١١٦﴾

114. And who are more unjust than those who forbid that Allāh's Name be glorified and mentioned much (i.e. prayers and invocations) in Allāh's mosques and strive for their ruin? It was not fitting that such should themselves enter them (Allāh's mosques) except in fear. For them there is disgrace in this world, and they will have a great torment in the Hereafter. 115. And to Allāh belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allāh (and He is High above, over His Throne). Surely, Allāh is All-Sufficient for His creatures' needs, All-Knowing. 116. And they (Jews, Christians and pagans) say: Allāh has begotten a son (children or offspring). Glorified is He (Exalted is He above all that they associate with Him). Nay, to Him belongs all that is in the heavens and on earth, and all surrender with obedience (in worship) to Him.

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| وَمَنْ | أَظْلَمُ | مِمَّنْ مَنَعَ | مَسَاجِدَ اللَّهِ |
| and who | (is) more unjust | than (those) who forbid | (the) mosques (of) Allah |

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| أَنْ يُذَكَّرَ | فِيهَا | أَسْمُهُ، | وَسَعَى | فِي خَرَابِهَا | أُولَئِكَ |
| to be mentioned | in them | His Name | and strive | in their ruin | these (people) |
| مَا كَانَ | لَهُمْ | أَنْ يَدْخُلُوهَا | إِلَّا خَافِينَ | لَهُمْ | |
| was not | (proper) for them | that they should enter them | except in fear | for them | |
| فِي الدُّنْيَا | خِزْيٌ | وَلَهُمْ | فِي الْآخِرَةِ | عَذَابٌ | عَظِيمٌ |
| in this world | (is) disgrace | and for them | in the Hereafter | (is) a torment | great |
| وَلِلَّهِ الْمَشْرِقُ | وَالْمَغْرِبُ | فَإَيْنَمَا تَوَلَّوْا | | | |
| and to Allah (belongs) the east | and the west | so wherever you turn (your faces) | | | |
| فَثَمَ | وَجْهَ اللَّهِ | إِنَّ اللَّهَ | وَاسِعٌ | | |
| [so] there | (is the) Face (of) Allah | surely Allah | (is) Ample Giving (All-Embracing) | | |
| عَلِيمٌ | وَقَالُوا | اتَّخَذَ اللَّهُ وَلَدًا | سُبْحَنَهُ | | |
| All-Knower | and they said | Allah has begotten a son | Glory be to Him | | |
| بَلْ | لَهُ | مَا | فِي السَّمَوَاتِ | وَالْأَرْضِ | |
| nay | to Him (belongs) | (all) that | (is) in the heavens | and the earth | |
| كُلُّ | لَهُ | قَلِيلُونَ | | | |
| all | to Him | (are) subservient | | | |

بَدِيعِ السَّمَوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ، كُنْ فَيَكُونُ ﴿١١٧﴾ وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشَبَهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ ﴿١١٨﴾ إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْئَلُ عَنْ أَصْحَابِ الْجَحِيمِ ﴿١١٩﴾

117. The Originator of the heavens and the earth. When He decrees a matter, He only says to it: "Be!" and it is. 118. And those who have no knowledge say: "Why does not Allāh speak to us (face to face) or why does not a sign come to us?" So said the people before them words of similar import. Their hearts are alike, We have indeed made plain the signs for people who believe with

certainly. 119. Verily, We have sent you (O Muhammad ﷺ) with the truth (Islam), a bringer of glad tidings (for those who believe in what you brought, that they will enter Paradise) and a warner (for those who disbelieve in what you brought, that they will enter the Hell-fire). And you will not be asked about the dwellers of the blazing Fire.

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| أَمْرًا | وَإِذَا قَضَىٰ | وَالْأَرْضِ | بَدِيعُ السَّمَوَاتِ |
| a matter | and when He decrees | and the earth | (the) Originator (of) the heavens |
| لَا يَعْلَمُونَ | وَقَالَ الَّذِينَ | فَيَكُونُ | كُنْ يَقُولُ لَهُ |
| (do) not know | and said those who | and it is | be He says to it |
| كَذَلِكَ | ءَايَةً | أَوْتَاتَيْنَا | لَوْلَا يَكَلِّمُنَا اللَّهُ |
| thus | a sign | or come to us | why (does) not Allah speak to us |
| تَشَبَّهَتْ قُلُوبُهُمْ | قَوْلِهِمْ | مِثْلَ | مِنْ قَبْلِهِمْ |
| their hearts are alike | their words | like | (were) before them |
| لِقَوْمٍ يُوقِنُونَ | أَلَا يَت | قَدْ بَيَّنَّا | |
| for people (who) believe with certainty | the Signs/Verses | indeed We have made clear | |
| وَنَذِيرًا | بَشِيرًا | بِالْحَقِّ | أَرْسَلْنَاكَ |
| and a warner | a bearer of glad tidings | with the truth | have sent you |
| الْجَحِيمِ | عَنْ أَصْحَابِ | وَلَا تَسْأَلُ | |
| (of) the blazing Fire | about (the) dwellers | and you will not be asked | |

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ
وَلَئِنْ أَتَبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٢٠﴾
الَّذِينَ ءَاتَيْنَهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۖ وَمَنْ يَكْفُرْ بِهِ
فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٢١﴾ يَبْنِي إِسْرَءِيلَ أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي
فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿١٢٢﴾

120. Never will the Jews nor the Christians be pleased with you (O

Muhammad ﷺ) till you follow their religion. Say: "Verily, the Guidance of Allāh (i.e. Islamic Monotheism) that is the (only) Guidance. And if you (O Muhammad ﷺ) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'ān), then you would have against Allāh neither any *Walī* (protector or guardian) nor any helper. 121. Those (who embraced Islam from Banī Israel) to whom We gave the Book [the Taurāt (Torah)] [or those (Muhammad's Companions) to whom We have given the Book (the Qur'ān)] recite it (i.e. obey its orders and follow its teachings) as it should be recited (i.e. followed), they are the ones who believe therein. And whoso disbelieve in it (the Qur'ān), those are they who are the losers. 122. O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the 'Alamīn [mankind and jinn (of your time period, in the past)].

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| وَلَنْ تَرْضَىٰ | عَنْكَ | الْيَهُودُ | وَلَا النَّصْرَىٰ | حَقَّ تَتَّبِعَ |
| and never will be pleased | with you | the Jews | nor the Christians | till you follow |
| مِلَّتَهُمْ | قُلْ إِن | هَدَىٰ اللَّهُ | هُوَ | أَهْدَىٰ |
| their religion (creed) | say verily | (the) Guidance (of) Allah | that (is the only) | Guidance |
| وَلَيْنِ اتَّبَعَتْ | أَهْوَاءَهُمْ | بَعْدَ | الَّذِي | جَاءَكَ |
| and if you were to follow | their desires | after | what | has come to you |
| مَا | لَكَ | مِنْ اللَّهِ | مِنْ وَلِيٍّ | وَلَا نَصِيرٍ |
| neither | you (would) have | against Allah | any protector | nor (any) helper |
| ءَاتَيْنَاهُمْ | الْكِتَابَ | يَتْلُونَهُ | حَقَّ | تِلَاوَتِهِ |
| (to) whom We gave | the Book | recite it | (as it has the) right | (of) its recitation |
| أُولَٰئِكَ | يُؤْمِنُونَ بِهِ | وَمَنْ يَكْفُرْ | بِهِ | فَأُولَٰئِكَ |
| those (people) | believe in it | and whoso disbelieves | in it | then those (are) |
| هُمْ | الْخَاسِرُونَ | يَبْنَىٰ | إِسْرَءِيلَ | أَذْكُرُوا نِعْمَتِي |
| they | (who are) the losers | O Children | (of) Israel | remember My Favour |
| الَّتِي | أَنْعَمْتُ عَلَيْكُمْ | وَأَنِّي | فَضَّلْتُكُمْ | عَلَى الْعَالَمِينَ |
| which | I bestowed upon you | and that I | preferred you | over the worlds |

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَعَةٌ وَلَا هُمْ يُنصَرُونَ ﴿١٢٣﴾ وَإِذْ أَبْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ﴿١٢٤﴾ وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنَا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾

123. And fear the Day (of Judgement) when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped. 124. And (remember) when the Lord of Ibrāhīm (Abraham) [i.e., Allāh] tried him with (certain) Commands, which he fulfilled. He (Allāh) said (to him), "Verily, I am going to make you an *Imām* (a leader) for mankind (to follow you)." [Ibrāhīm (Abraham)] said, "And of my offspring (to make leaders)." (Allāh) said, "My Covenant (Prophethood) includes not *Zālimūn* (polytheists and wrongdoers)." 125. And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind and a place of safety. And take you (people) the *Maqām* (place) of Ibrāhīm (Abraham) [or the stone on which Ibrāhīm (Abraham) stood while he was building the Ka'bah] as a place of prayer (for some of your prayers, e.g. two *Rak'at* after the *Tawāf* of the Ka'bah at Makkah), and We commanded Ibrāhīm (Abraham) and Ismā'il (Ishmael) that they should purify My House (the Ka'bah at Makkah) for those who are circumambulating it, or staying (*I'tikāf*), or bowing or prostrating themselves (there, in prayer).

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| وَاتَّقُوا يَوْمًا | لَا تَجْزِي نَفْسٌ | عَنْ نَفْسٍ | شَيْئًا |
| and fear (the) Day (when) | (a) person will not avail | (another) soul | anything |
| وَلَا يُقْبَلُ | مِنْهَا | عَدْلٌ | وَلَا تَنْفَعُهَا |
| nor shall be accepted | from him | any ransom | nor shall benefit him |
| شَفَعَةٌ | وَلَا هُمْ يُنصَرُونَ ﴿١٢٣﴾ | وَإِذْ أَبْتَلَىٰ | إِبْرَاهِيمَ |
| any intercession | nor they shall be helped | and (remember) when tried | Abraham |
| رَبُّهُ | بِكَلِمَاتٍ | فَأَتَمَّهُنَّ | قَالَ إِنِّي |
| his Lord | with Words (Commands) | then he fulfilled them | He said verily I |

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| جَاعِلُكَ | لِلنَّاسِ | إِمَامًا | قَالَ وَمِنْ ذُرِّيَّتِي |
| (am) going to make you | for mankind | a leader | he said and of my offspring |
| قَالَ | لَا يَنَالُ | عَهْدِي | الظَّالِمِينَ |
| He said | includes not | My Covenant | the wrongdoers |
| وَإِذْ جَعَلْنَا | وَالنَّاسِ | أَلْبَيْتَ | مَثَابَةً |
| and (remember) when We make | for mankind | the House (Ka'bah) | a resort |
| وَأَمْنًا | وَأَتَّخِذُوا | مِنْ مَقَامٍ | إِبْرَاهِيمَ |
| and safety | and take | [from] Maqam (place of standing) | (of) Abraham |
| مُصَلًّى | وَعَهْدَنَا | إِلَىٰ إِبْرَاهِيمَ | وَإِسْمَاعِيلَ |
| (as) a place of prayer | and We covenanted | with Abraham | and Ishmael |
| أَنْ طَهَّرَا | بَيْتِي | لِلطَّائِفِينَ | |
| that [you both] purify | My House (Ka'bah) | for those who circumambulate (it) | |
| وَالْعَاكِفِينَ | وَالرُّكَّعَ | السُّجُودَ | |
| and those who stay (for l'tikāf) | and those who bow down | (and) prostrate | |

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا ءَامِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ ءَامَنَ مِنْهُمْ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ
وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ
الْعَلِيمُ رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا
وَتَبَّ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

126. And (remember) when Ibrāhīm (Abraham) said, "My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allāh and the Last Day." He (Allāh) answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!"
127. And (remember) when Ibrāhīm (Abraham) and (his son) Ismā'il (Ishmael) were raising the foundations of the House (the Ka'bah at Makkah), (saying),

"Our Lord! Accept (this service) from us. Verily, You are the All-Hearer, the All-Knower." 128. "Our Lord! And make us submissive to You and of our offspring a nation submissive to You, and show us our *Manāsik* (all the ceremonies of pilgrimage – *Hajj* and '*Umrah*), and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.

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| وَإِذْ قَالَ | إِبْرَاهِيمُ | رَبِّ اجْعَلْ | هَذَا | بَلَدًا | ءَامِنًا |
| and (remember) when said | Abraham | my Lord make | this | a city | (of) security |
| وَأَرْزُقْ أَهْلَهُ. | مِنَ الشَّجَرَاتِ | مَنْ ءَامَنَ | مِنْهُمْ | بِاللَّهِ | وَالْيَوْمِ |
| and provide its people | with fruits | who believed | of them | in Allah | and the Day |
| الْآخِرِ | قَالَ | وَمَنْ كَفَرَ | فَأُمِتِّعَهُ. | قَلِيلًا | |
| the Last | He said | and who disbelieved | [then] I shall let him enjoy | (for) a while | |
| ثُمَّ أَضْطَرُّهُ | إِلَىٰ عَذَابٍ | النَّارِ | وَيَسَّ الْمَصِيرُ | | |
| then I shall compel him | to (the) torment | (of) the Fire | and worst is (the) destination | | |
| وَإِذْ يَرْفَعُ | إِبْرَاهِيمُ | الْقَوَاعِدَ | مِنَ الْبَيْتِ | | |
| and (remember) when were raising | Abraham | the foundations | of the House | | |
| وَإِسْمَاعِيلُ | رَبَّنَا | نَقْبَلْ مِنَّا | إِنَّكَ | أَنْتَ السَّمِيعُ | |
| and Ishmael | (saying) our Lord | accept from us | verily [You] | You (are) the All-Hearer | |
| الْعَلِيمُ | رَبَّنَا | وَأَجْعَلْنَا | مُسْلِمِينَ | لَكَ | وَمِنْ ذُرِّيَّتِنَا |
| the All-Knower | our Lord | [and] make us | submissive | unto You | and of our offspring |
| أُمَّةً | مُسْلِمَةً | لَكَ | وَأَرْنَا | مَنَاسِكَنَا | وَتُبَّ |
| a nation | submissive | to You | and show us | our Manasik (rites of Hajj) | and pardon |
| عَلَيْنَا | إِنَّكَ | أَنْتَ التَّوَّابُ | الرَّحِيمُ | | |
| [to] us | verily [You] | You (are) the Acceptor of repentance | the Most Merciful | | |

رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾ وَمَنْ يَرْغَبُ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٣٠﴾ إِذْ قَالَ لَهُ.

رَبُّهُ أَسْلِمَ ۖ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾

129. "Our Lord! And send amongst them a Messenger of their own (and indeed Allāh answered their invocation by sending Muhammad ﷺ), who shall recite to them Your Verses and instruct them in the Book (this Qur'ān) and *Al-Hikmah* (full knowledge of the Islamic laws and jurisprudence or wisdom or Prophet's legal ways), and purify them. Verily, You are the All-Mighty, the All-Wise." 130. And who turns away from the religion of Ibrāhīm (Abraham) (i.e. Islamic Monotheism) except him who befools himself? Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous. 131. When his Lord said to him, "Submit (i.e. be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of the 'Alamīn (mankind, jinn and all that exists)."

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| رَبَّنَا وَأَبْعَثْ | فِيهِمْ | رَسُولًا | مِّنْهُمْ |
| our Lord [and] send | amongst them | a Messenger | (out) of them |
| يَتْلُوا عَلَيْهِمْ | ءَايَاتِكَ | وَيُعَلِّمُهُمُ | الْكِتَابَ |
| (who) shall recite unto them | Your Verses | and teach (instruct) them | the Book |
| وَالْحِكْمَةَ | وَيُزَكِّيهِمْ | إِنَّكَ | أَنْتَ الْعَزِيزُ |
| and the Wisdom | and purify them | verily [You] | You (are) the All-Mighty |
| وَمَنْ يَرْغَبُ | عَنْ مِلَّةٍ | إِبْرَاهِيمَ | إِلَّا مَنْ سَفِهَ |
| and who turns away | from (the) creed | (of) Abraham | but (he) who befooled |
| وَلَقَدْ أَصْطَفَيْنَاهُ | فِي الدُّنْيَا | وَإِنَّهُ | فِي الْآخِرَةِ |
| and truly We chose him | in the world | and verily he | in the Hereafter |
| لِمَنِ الصَّالِحِينَ ﴿١٣٢﴾ | إِذْ | قَالَ لَهُ | رَبُّهُ ۖ أَسْلِمَ |
| surely (will be) among the righteous | when | said to him | his Lord |
| قَالَ | أَسْلَمْتُ | لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾ | |
| he said | I have submitted | to (the) Lord (of) the worlds | |

وَوَصَّى بِهَا إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبُ يَبْنِي إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٣٢﴾ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ

مَاتَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٢﴾ تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٣٣﴾

132. And this (submission to Allāh, Islam) was enjoined by Ibrāhīm (Abraham) upon his sons and by Ya'qūb (Jacob) (saying), "O my sons! Allāh has chosen for you the (true) religion, then die not except in the Faith of Islam (as Muslims – Islamic Monotheism)." 133. Or were you witnesses when death approached Ya'qūb (Jacob)? When he said to his sons, "What will you worship after me?" They said, "We shall worship your *Ilāh* (God – Allāh) the *Ilāh* (God) of your fathers, Ibrāhīm (Abraham), Ismā'il (Ishmael), Ishāq (Isaac), One *Ilāh* (God), and to Him we submit (in Islam)." 134. That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do.

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| وَوَصَّىٰ | بِهَآ | إِبْرَاهِيمَ | بَنِيهِ | وَيَعْقُوبَ | يَبْنِي | إِنَّ اللَّهَ أَصْطَفَىٰ |
| and enjoined | to it | Abraham | his sons | and Jacob | O my sons | verily Allah has chosen |
| لَكُمْ | الَّذِينَ | فَلَا تَمُوتُنَّ | | إِلَّا | وَأَنْتُمْ | |
| for you | the (true) religion | then die not | | but | while you | |
| مُسْلِمُونَ ﴿١٣٣﴾ | أَمْ كُنْتُمْ شُهَدَاءَ | | إِذْ حَضَرَ | | | |
| (are) Muslims (submissive unto Him) | or were you witnesses | | when came (approached) | | | |
| يَعْقُوبَ | الْمَوْتُ | إِذْ قَالَ | لِبَنِيهِ | مَاتَعْبُدُونَ | مِنْ بَعْدِي | |
| (to) Jacob | the death | when he said | to his sons | what will you worship | after me | |
| قَالُوا | نَعْبُدُ إِلَهَكَ | وَإِلَهَ | ءَابَائِكَ | إِبْرَاهِيمَ | | |
| they said | we shall worship your God | and (the) God | (of) your fathers | Abraham | | |
| وَإِسْمَاعِيلَ | وَإِسْحَاقَ | إِلَهًا | وَاحِدًا | وَنَحْنُ | لَهُ | مُسْلِمُونَ ﴿١٣٤﴾ |
| and Ishmael | and Isaac | God | One | and we | to Him | (are) submissive |
| أُمَّةٌ | قَدْ خَلَتْ | لَهَا | مَا كَسَبَتْ | وَلَكُمْ | | |
| (was) a nation | that has passed away | for them | what they earned | and for you | | |

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| يَعْمَلُونَ ﴿١٧٤﴾ | عَمَّا كَانُوا | وَلَا تُسْأَلُونَ | مَا كَسَبْتُمْ |
| do | of what they used to | and you will not be asked | what you have earned |

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٧٥﴾ قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٧٦﴾

135. And they say, "Be Jews or Christians, then you will be guided." Say (to them O Muhammad ﷺ), "Nay, (we follow) only the religion of Ibrāhīm (Abraham), Hanīf [Islamic Monotheism, i.e. to worship none but Allāh (Alone)], and he was not of Al-Mushrikūn (those who worshipped others along with Allāh)." 136. Say (O Muslims): "We believe in Allāh and that which has been sent down to us and that which has been sent down to Ibrāhīm (Abraham), Ismā'il (Ishmael), Ishāq (Isaac), Ya'qūb (Jacob), and to Al-Asbāt [the offspring of the twelve sons of Ya'qūb (Jacob)], and that which has been given to Mūsā (Moses) and 'Isā (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islam)."

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| وَقَالُوا | كُونُوا هُودًا | أَوْ نَصَارَى | تَهْتَدُوا | قُلْ |
| and they said | be Jews | or Christians | (then) you would be guided | say |
| بَلْ مِلَّةَ | إِبْرَاهِيمَ | حَنِيفًا | وَمَا كَانَ | |
| nay (the) creed (the religion) | (of) Abraham | (the) upright | and he was not | |
| مِنَ الْمُشْرِكِينَ ﴿١٧٥﴾ | قُولُوا | ءَامَنَّا بِاللَّهِ | وَمَا أُنْزِلَ | إِلَيْنَا |
| of the polytheists | say | we believe in Allah | and what has been sent down | to us |
| وَمَا أُنْزِلَ | إِلَىٰ إِبْرَاهِيمَ | وَإِسْمَاعِيلَ | وَإِسْحَاقَ | وَيَعْقُوبَ |
| and what was sent down | to Abraham | and Ishmael | and Isaac | and Jacob |
| وَالْأَسْبَاطِ | وَمَا أُوتِيَ | مُوسَىٰ | وَعِيسَىٰ | |
| and (their) descendants (the tribes) | and what was given | (to) Moses | and Jesus | |

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| وَمَا أُوتِيَ | الَّذِينَ | مِنْ رَبِّهِمْ | لَا نَفَرُ |
| and what was given | (to) the Prophets | from their Lord | we make no distinction |
| بَيْنَ | أَحَدٍ | مِنْهُمْ | وَنَحْنُ لَهُ |
| between | any | of them | and we to Him |
| | | | مُسْلِمُونَ |
| | | | (are) submissive |

فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣٧﴾ صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَبِيدُونَ ﴿١٣٨﴾ قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَلُنَا وَلَكُمْ أَعْمَلُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ ﴿١٣٩﴾

137. So if they believe in the like of that which you believe then they are rightly guided; but if they turn away, then they are only in opposition. So Allāh will suffice for you against them. And He is the All-Hearer, the All-Knower. 138. [Our *Sibghah* (religion) is] the *Sibghah* (religion) of Allāh (Islam) and which *Sibghah* (religion) can be better than Allāh's? And we are His worshippers. 139. Say (O Muhammad ﷺ to the Jews and Christians), "Dispute you with us about Allāh while He is our Lord and your Lord? And we are to be rewarded for our deeds and you for your deeds. And we are sincere to Him [in worship and obedience (i.e. we worship Him Alone and none else, and we obey His Orders)]."

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| فَإِنْ ءَامَنُوا | بِمِثْلِ | مَا ءَامَنْتُمْ | بِهِ |
| so if they believed | in (the) like | (of) what you have believed | in it |
| فَقَدْ اهْتَدَوْا | وَإِنْ تَوَلَّوْا | فَإِنَّمَا | هُمْ فِي |
| then indeed they are guided | but if they turn away | then only | they (are) in |
| شِقَاقٍ | فَسَيَكْفِيكَهُمْ اللَّهُ | وَهُوَ السَّمِيعُ | |
| schism (opposition) | so Allah will suffice you against them | and He (is) the All-Hearer | |
| الْعَلِيمُ | صِبْغَةَ اللَّهِ | وَمَنْ | أَحْسَنُ |
| the All-Knower | (our life takes its) colour (religion from) Allah | and who | (is) better |

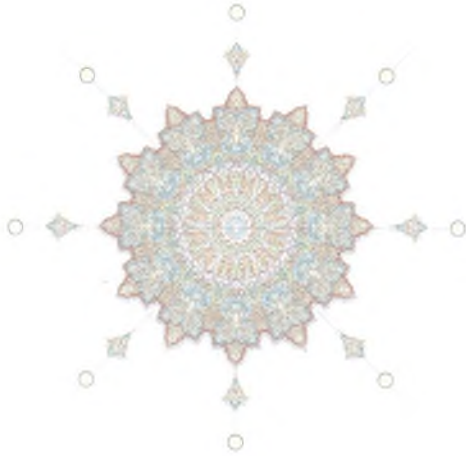
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| قُلْ | عَبِيدُونَ | لَهُ | وَنَحْنُ | مِنْ | اللَّهِ صِبْغَةً |
| say | (are) worshippers | to Him | and we | than Allah | at colouring (religion) |
| وَلَنَا | وَرَبُّكُمْ | رَبُّنَا | وَهُوَ | فِي اللَّهِ | أَتَحَاجُّونَنَا |
| and for us | and your Lord | (is) our Lord | while He | about Allah | (do) you dispute with us? |
| مُخْلِصُونَ | لَهُ | وَنَحْنُ | أَعْمَلُكُمْ | وَلَكُمْ | أَعْمَلْنَا |
| (are) sincere | to Him | and we | (are) your deeds | and for you | (are) our deeds |

أَمْ نَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا يَهُودًا أَوْ نَصَارَى قُلْ ءَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَدَةً عِنْدَهُ مِنَ اللَّهِ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٠﴾ تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٤١﴾

140. Or say you that Ibrāhīm (Abraham), Ismā'il (Ishmael), Ishāq (Isaac), Ya'qūb (Jacob) and Al-Asbāt [the offspring of the twelve sons of Ya'qūb (Jacob)] were Jews or Christians? Say, "Do you know better or does Allāh (know better... that they all were Muslims)? And who is more unjust than he who conceals the testimony [i.e. to believe in Prophet Muhammad ﷺ when he comes, as is written in their Books.] he has from Allāh? And Allāh is not unaware of what you do." 141. That was a nation who has passed away. They shall receive the reward of what they earned, and you of what you earn. And you will not be asked of what they used to do.

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| وَيَعْقُوبَ | وَإِسْحَاقَ | وَإِسْمَاعِيلَ | إِنَّ إِبْرَاهِيمَ | أَمْ نَقُولُونَ |
| and Jacob | and Isaac | and Ishmael | that Abraham | or (do) you say |
| قُلْ ءَأَنْتُمْ | أَوْ نَصَارَى | كَانُوا يَهُودًا | وَالْأَسْبَاطَ | |
| say (do) you? | or Christians | were Jews | and (their) descendants (the tribes) | |
| كَتَمَ شَهَدَةً | مِمَّنْ | أَظْلَمُ | وَمَنْ | أَعْلَمُ |
| concealed testimony | than (he) who | (is) more unjust | and who | or Allah |
| عَمَّا تَعْمَلُونَ ﴿١٤٠﴾ | بِغَفْلٍ | وَمَا اللَّهُ | مِنْ اللَّهِ | عِنْدَهُ |
| that | of what you do | unaware | and Allah (is) not | from Allah |
| | | | | (that is) with him |

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| وَلَكُمْ | مَا كَسَبَتْ | لَهَا | فَدَخَلَتْ | أُمَّةٌ |
| and for you | what they earned | for them | [that] has passed away | (was) a nation |
| يَعْمَلُونَ | عَمَّا كَانُوا | وَلَا تُسْأَلُونَ | مَا كَسَبْتُمْ | |
| do | of what they used to | and you will not be asked | what you earned | |



سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَنْ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ
وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٤٢﴾

142. The fools (pagans, hypocrites, and Jews) among the people will say: "What has turned them (Muslims) from their Qiblah [prayer direction (towards Jerusalem)] to which they used to face in prayer." Say (O Muhammad ﷺ): "To Allāh belong the east and the west. He guides whom He wills to a Straight Way."

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| سَيَقُولُ السُّفَهَاءُ | مِنَ النَّاسِ | مَا | وَلَّاهُمْ |
| the fools will say | among the people | what | has turned them |
| عَنْ قِبْلَتِهِمْ | الَّتِي | كَانُوا عَلَيْهَا | |
| from their Qiblah (prayer direction) | that (which) | they were on it | |
| قُلْ لِلَّهِ الْمَشْرِقُ | وَالْمَغْرِبُ | يَهْدِي | مَنْ يَشَاءُ |
| say for Allah (is) the east | and the west | He guides | whom He wills |
| إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٤٢﴾ | | to a Way | Straight |

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ
عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ
يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِلَّ
إِيمَانَكُمْ إِنَّكَ اللَّهُ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ ﴿١٤٣﴾

143. Thus We have made you [true Muslims – real believers of Islamic Monotheism, true followers of Prophet Muhammad ﷺ and his Sunnah (legal ways)], a just (and the best) nation, that you will be witnesses over mankind and the Messenger (Muhammad ﷺ) will be a witness over you. And We made the Qiblah (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad ﷺ) from those who would turn on their heels (i.e. disobey the Messenger). Indeed it was great (heavy) except for those whom Allāh guided. And Allāh would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem). Truly, Allāh is full of kindness, the Most Merciful towards mankind.

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| وَكَذَلِكَ | جَعَلْنَاكُمْ | أُمَّةً | وَسَطًا | لِنَكُونُوا شُهَدَاءَ |
| and thus | We have made you | a nation | just (and best) | so that you be witnesses |
| عَلَى النَّاسِ | وَيَكُونُ الرَّسُولُ | عَلَيْكُمْ | شَهِيدًا | |
| over mankind | and be the Messenger | over you | a witness | |
| وَمَا جَعَلْنَا الْقِبْلَةَ | الَّتِي كُنْتَ | عَلَيْهَا | إِلَّا | |
| and We (did) not make the Qiblah | that you were | on it | except | |
| لِنَعْلَمَ مَنْ | يَتَّبِعُ الرَّسُولَ | مِمَّنْ يَنْقَلِبُ | | |
| that We might know whoso | follows the Messenger | from those who would turn | | |
| عَلَى عَقِبَيْهِ | وَإِنْ كَانَتْ | لَكَبِيرَةً | إِلَّا | عَلَى الَّذِينَ |
| on their heels | and indeed it was | certainly a great (hard test) | except | for those whom |
| هَدَى اللَّهُ | وَمَا كَانَ اللَّهُ | لِيُضِيعَ إِيمَانَكُمْ | إِنَّ اللَّهَ | |
| Allah guided | and Allah was not | to let lose your faith | truly Allah | |
| بِالنَّاسِ | لِرَأْوْفٍ | رَحِيمٌ | | |
| towards [the] mankind | (is) Most Compassionate | Most Merciful | | |

قَدْ زَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَفِلٍ عَمَّا يَعْمَلُونَ ﴿١٤٤﴾

144. Verily, We have seen the turning of your (Muhammad's ﷺ) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid Al-Harām (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction. Certainly, the people who were given the Scripture (i.e. Jews and the Christians) know well that, that (your turning towards the direction of the Ka'bah at Makkah in prayers) is the truth from their Lord. And Allāh is not unaware of what they do.

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| قَدْ زَرَى تَقَلُّبَ | وَجْهِكَ | فِي السَّمَاءِ | فَلَنُوَلِّيَنَّكَ |
| verily We see (the) turning | (of) your face | towards the heaven | so surely We shall turn you |

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| قِبْلَةً | تَرْضَاهَا | فَوَلَّ وَجْهَكَ | شَطَرَ | الْمَسْجِدِ |
| (to) a Qiblah | you will be pleased with it | so turn your face | towards | [the] Mosque |
| الْحَرَامِ | وَحَيْثُ مَا | كُنْتُمْ | فَوَلُّوا وُجُوهَكُمْ | شَطَرَهُ |
| the Sacred | and wheresoever | you (people) are | [so] turn your faces | towards it |
| وَإِنَّ الَّذِينَ | أُوتُوا الْكِتَابَ | لَيَعْلَمُونَ | أَنَّهُ | |
| and certainly those who | were given the Scripture | surely know (well) | that it | |
| الْحَقُّ | مِنْ رَبِّهِمْ | وَمَا اللَّهُ | يَغْفِلُ | عَمَّا يَعْمَلُونَ |
| (is) the truth | from their Lord | and Allah (is) not | unaware | of what they do |

وَلَيْنَ آتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَيْنَ آتَبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذَا لَمِنَ الظَّالِمِينَ ﴿١٤٥﴾ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٦﴾

145. And even if you were to bring to the people of the Scripture (Jews and Christians) all the *Ayāt* (proofs, verses, evidences, lessons, signs, revelations, etc.), they would not follow your *Qiblah* (prayer direction), nor are you going to follow their *Qiblah* (prayer direction). And they will not follow each other's *Qiblah* (prayer direction). Verily, if you follow their desires after that which you have received of knowledge (from Allāh), then indeed you will be one of the *Zālimūn* (polytheists, wrongdoers). 146. Those to whom We gave the Scripture (Jews and Christians) recognise him (Muhammad ﷺ or the Ka'bah at Makkah) as they recognise their sons. But verily, a party of them conceal the truth while they know it – [i.e. the qualities of Muhammad ﷺ which are written in the Taurāt (Torah) and the Injīl (Gospel)].

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| وَلَيْنَ آتَيْتَ الَّذِينَ | أُوتُوا الْكِتَابَ | بِكُلِّ | آيَةٍ | |
| and (even) if you were to bring to those who | were given the Scripture | all | (the) Signs | |
| مَا تَبِعُوا قِبْلَتَكَ | وَمَا أَنْتَ | بِتَابِعٍ | قِبْلَتَهُمْ | |
| they would not follow your Qiblah | nor you | (are) follower | (of) their Qiblah | |

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| وَمَا بَعْضُهُمْ | يَتَّبِعِ | قِبْلَةَ | بَعْضٍ | وَلَكِنْ أَتَّبَعَتْ |
| nor some of them | (are) followers | (of the) Qiblah | (of) others | and if you followed |
| أَهْوَاءَهُمْ | مِنْ بَعْدِ | مَا | جَاءَكَ | مِنَ الْعِلْمِ |
| their desires | after | that which | came to you | of knowledge |
| إِذَا | لَيَنْ الظَّالِمِينَ | الَّذِينَ | ءَاتَيْنَاهُمْ | الْكِتَابَ |
| then (will be) | surely of the wrongdoers | those | (to) whom We gave | the Scripture |
| يَعْرِفُونَهُ، | كَمَا | يَعْرِفُونَ أَبْنَاءَهُمْ | وَإِنَّ فَرِيقًا | مِّنْهُمْ |
| recognise it | as | they recognise their sons | but verily a group | of them |
| لَيَكُنْمُونَ الْحَقَّ | | وَهُمْ يَعْلَمُونَ | | |
| surely conceal the truth | | while they know | | |

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١٤٧﴾ وَلِكُلِّ وُجْهَةٍ هُوَ مُوَلِّيًّا فَاسْتَبِقُوا
الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤٨﴾ وَمَنْ
حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لِلْحَقِّ مِنْ رَبِّكَ وَمَا اللَّهُ
بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٩﴾

147. (This is) the truth from your Lord. So be you not one of those who doubt.

148. For every nation there is a direction to which they face (in their prayers).

So hasten towards all that is good. Wheresoever you may be, Allāh will bring you together (on the Day of Resurrection). Truly, Allāh is Able to do all things.

149. And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid Al-Harām (at Makkah), that is indeed the truth from your Lord. And Allāh is not unaware of what you do.

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| الْحَقُّ | مِنْ رَبِّكَ | فَلَا تَكُونَنَّ | مِنَ الْمُمْتَرِينَ | وَلِكُلِّ |
| the truth | (is) from your Lord | so be (you) not | of those who doubt | and for everyone |
| وَجْهَةً | هُوَ | مُوَلِّيًّا | فَاسْتَبِقُوا | الْخَيْرَاتِ |
| (there is) a direction | he | turns towards it | so try to excel (in) | good works |

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| أَيْنَ مَا تَكُونُوا | يَأْتِيَكُمْ اللَّهُ | جَمِيعًا | إِنَّ اللَّهَ |
| wheresoever you may be | Allah will bring you | all together | truly Allah |
| عَلَى كُلِّ شَيْءٍ قَدِيرٌ | وَمِنْ حَيْثُ خَرَجْتَ | | |
| thing over every | and from wheresoever you come forth | (is) All-Powerful | |
| فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ | | | |
| [so] turn your face (in prayer) | towards | [the] Mosque | the Sacred |
| لِلْحَقِّ مِنْ رَبِّكَ وَمَا اللَّهُ | بِغَفْلٍ | عَمَّا تَعْمَلُونَ | |
| (is) surely the truth | from your Lord | and Allah (is) not | unaware of what you do |

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ، لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلَا تَمْنَعِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٠﴾ كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنْكُمْ يَتْلُوا عَلَيْكُمْ ءَايَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾

150. And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid Al-Harâm (at Makkah), and wheresoever you are, turn your faces towards it (when you pray) so that men may have no argument against you except those of them that are wrongdoers, so fear them not, but fear Me! – And so that I may complete My Blessings on you and that you may be guided. 151. Similarly (to complete My Blessings on you), We have sent among you a Messenger (Muhammad ﷺ) of your own, reciting to you Our Verses (the Qur'ân) and purifying you, and teaching you the Book (the Qur'ân) and the Hikmah (i.e. Sunnah, Islamic laws and Fiqh – jurisprudence), and teaching you that which you used not to know.

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| وَمِنْ حَيْثُ خَرَجْتَ | فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ | | |
| and from wheresoever you come forth | [so] turn your face | towards | [the] Mosque |
| وَحَيْثُ مَا كُنْتُمْ | فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ | | |
| and wheresoever you may be | [so] turn your faces | towards it | the Sacred |

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| حُجَّةٌ | عَلَيْكُمْ | لِلنَّاسِ | لِيَلَّا يَكُونَ |
| any argument | against you | for the people | so that may not be |
| وَآخِشُونِي | فَلَا تَخْشَوْهُمْ | مِنْهُمْ | إِلَّا الَّذِينَ ظَلَمُوا |
| but fear Me | so fear them not | of them | except those who do injustice |
| وَلَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٠﴾ | عَلَيْكُمْ | وَلِيَأْتِمَ نِعْمِي | |
| and that you may be guided | upon you | [and] so that I may complete My Favours | |
| يَتْلُوا عَلَيْكُمْ | مِنْكُمْ | رَسُولًا | فِيكُمْ كَمَا أَرْسَلْنَا |
| who recites to you | from (among) you | a Messenger | among you as We have sent |
| الْكِتَابِ | وَيُعَلِّمُكُمْ | وَيُزَكِّيَكُمْ | ءَايَاتِنَا |
| the Book (Qur'ān) | and teaches you | and sanctifies you (purifies your lives) | Our Verses |
| تَعْلَمُونَ ﴿١٥١﴾ | مَا لَمْ تَكُونُوا | وَيُعَلِّمُكُمْ | وَالْحِكْمَةَ |
| know | what you did not | and teaches you | and Wisdom |

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُوا ۖ يَتَذَكَّرُ الَّذِينَ ءَامَنُوا ۚ أَسْتَعِينُوا
بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾ وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ
أَمُوتٌ ۚ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ ﴿١٥٤﴾ وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ
وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾

152. Therefore remember Me (by praying, glorifying). I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me. 153. O you who believe! Seek help in patience and *As-Salāt* (the prayer). Truly, Allāh is with *As-Sābirūn* (the patient). 154. And say not of those who are killed in the way of Allāh, "They are dead." Nay, they are living, but you perceive (it) not. 155. And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to *As-Sābirūn* (the patient).

| | | | |
|-------|-----------------|---------------------|-----------------------|
| لِي | وَاشْكُرُوا | أَذْكُرْكُمْ | فَاذْكُرُونِي |
| to Me | and be grateful | I will remember you | therefore remember Me |

| | | | |
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| وَلَا تَكْفُرُونِ ﴿١٥٦﴾ | يَتَأَيَّهَا | الَّذِينَ ءَامَنُوا | أَسْتَعِينُوا بِالصَّبْرِ |
| and (do) not be ungrateful to Me | O (you) | who believe | seek help with patience |
| وَالصَّلَاةَ | إِنَّ اللَّهَ | مَعَ | الصَّابِرِينَ ﴿١٥٧﴾ |
| and the prayer | truly Allah | (is) with | the patient ones |
| لِمَنْ يُقْتَلُ | فِي سَبِيلِ اللَّهِ | أَمْوَاتٌ | بَلْ أَحْيَاءٌ |
| of (those) who are killed | in (the) Way (of) Allah | (they are) dead | nay (they are) alive |
| وَلَكِنْ | لَا تَشْعُرُونَ ﴿١٥٨﴾ | وَلَنَبْلُوَنَّكُمْ | بِشَيْءٍ |
| [and] but | you perceive (it) not | and surely We will test you | with something |
| مِنَ الْخَوْفِ | وَالْجُوعِ | وَنَقْصٍ | مِنَ الْأَمْوَالِ |
| of fear | and hunger | and loss | of wealth |
| وَالشَّرَاتِ | وَبَشِّرِ الصَّابِرِينَ ﴿١٥٩﴾ | | |
| and fruits (crops) | but give glad tidings to the patient ones | | |

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾ أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾ إِنَّ الْأَصْفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوَاعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾

156. Who, when afflicted with calamity, say: "Truly, to Allāh we belong and truly, to Him we shall return." 157. They are those on whom are the *Salawāt* (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones. 158. Verily, As-Safā and Al-Marwah (two mountains in Makkah) are of the Symbols of Allāh. So it is not a sin on him who performs *Hajj* or 'Umrah (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (*Tawāf*) between them (As-Safā and Al-Marwah). And whoever does good voluntarily, then verily, Allāh is All-Recogniser, All-Knower.

| | | | | | |
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| الَّذِينَ | إِذَا | أَصَابَتْهُمْ | مُصِيبَةٌ | قَالُوا إِنَّا | لِلَّهِ |
| those who | when | afflicts them | a calamity | they say truly we | (belong) to Allah |

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|---|-------------------|------------------------|-----------------------------------|-----------------------|-----------------|
| وَأِنَّا | إِلَيْهِ | رَجِعُونَ ﴿١٥٦﴾ | أُولَئِكَ | عَلَيْهِمْ | صَلَوَاتُ |
| and indeed we | to Him | (shall) return | (they are) those | upon whom | (are) blessings |
| مِّن رَّبِّهِمْ | وَرَحْمَةً | وَأُولَئِكَ | هُمْ | الْمُهْتَدُونَ ﴿١٥٧﴾ | إِنَّ الصَّافَا |
| from their Lord | and mercy | and those | [they] | (are) the guided ones | verily As-Safa |
| وَالْمَرْوَةَ | | | مِن شَعَائِرِ اللَّهِ | | |
| and Al-Marwah (two mountains in Makkah) | | | (are) of (the) Symbols (of) Allah | | |
| فَمَن حَجَّ | الْبَيْتَ | أَوْ اعْتَمَرَ | فَلَا جُنَاحَ | | |
| so whoever performed Hajj | (of) the House | or performed Umrah | so (there is) no sin | | |
| عَلَيْهِ | أَن يَطَّوَّفَ | بِهِمَا | وَمَن تَطَوَّعَ | | |
| on him | that he walks | between [both of] them | and whoever does voluntarily | | |
| خَيْرًا | فَإِنَّ اللَّهَ | شَاكِرٌ | عَلِيمٌ ﴿١٥٨﴾ | | |
| good | then verily Allah | (is) All-Recogniser | All-Knower | | |

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ ﴿١٥٩﴾ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٦١﴾

159. Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allāh and cursed by the cursers. 160. Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful. 161. Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the Curse of Allāh and of the angels and of mankind, combined.

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| إِنَّ الَّذِينَ يَكْتُمُونَ | مَا أَنزَلْنَا | مِنَ الْبَيِّنَاتِ | وَالْهُدَىٰ |
| verily those who conceal | what We have sent down | of the clear proofs | and the guidance |

| | | | | |
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| مِنْ بَعْدِ مَا | بَيَّنَّاهُ | لِلنَّاسِ | فِي الْكِتَابِ | أُولَئِكَ |
| After | We have made it clear | for the people | in the Book | those |
| يَلْعَنُهُمُ اللَّهُ | وَيَلْعَنُهُمْ | اللَّعْنُونَ | إِلَّا الَّذِينَ تَابُوا | |
| Allah curses them | and curse them | the cursers | except those who repent | |
| وَأَصْلَحُوا | وَبَيَّنَّا | فَأُولَئِكَ | أَتُوبُ عَلَيْهِمْ | |
| and reform | and declare (the truth) | then those | I will accept repentance from them | |
| وَأَنَا التَّوَّابُ | الرَّحِيمُ | إِنَّ الَّذِينَ كَفَرُوا | وَمَاتُوا | |
| and I (am) the Oft-Returning | the Most Merciful | verily those who disbelieved | and died | |
| وَهُمْ | كُفَّارٌ | أُولَئِكَ | عَلَيْهِمْ | لَعْنَةُ اللَّهِ |
| while they | (were) disbelievers | those | on them | (is the) Curse (of) Allah |
| وَالْمَلَائِكَةِ | وَالنَّاسِ | أَجْمَعِينَ | | |
| and (of) the angels | and (of) the mankind | combined | | |

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ ﴿١٦٢﴾ وَإِلَهُكُمْ إِلَهٌُ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿١٦٣﴾

162. They will abide therein (under the curse in Hell), their punishment will neither be lightened, nor will they be reprieved. 163. And your *Ilāh* (God) is One *Ilāh* (God – Allāh), *Lā ilaha illa Huwa* (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.

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| خَالِدِينَ | فِيهَا | لَا يُخَفَّفُ | عَنْهُمْ | الْعَذَابُ |
| they (shall) abide forever | in it | neither will be lightened | from them | the punishment |
| وَلَا هُمْ يُنْظَرُونَ | وَإِلَهُكُمْ | إِلَهٌُ | وَاحِدٌ | لَا إِلَهَ إِلَّا هُوَ |
| nor they will be reprieved | and your God | (is) God | One | (there is) no god but He |
| الرَّحْمَنُ | الرَّحِيمُ | | | |
| the Most Beneficent | the Most Merciful | | | |

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي

الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنْ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا
وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ
وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾

164. Verily, in the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allāh sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed *Ayāt* (proofs, evidences, signs, etc.) for people of understanding.

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| إِنَّ | فِي خَلْقِ | السَّمَوَاتِ | وَالْأَرْضِ | وَاخْتَلَفِ |
| verily | in (the) creation | (of) the heavens | and the earth | and (in the) alternation |
| أَيُّلِ | وَالنَّهَارِ | وَالْفُلْكِ | الَّتِي | تَجْرَى فِي الْبَحْرِ |
| (of) [the] night | and [the] day | and (in) the ships | which | sail through the sea |
| بِمَا | يَنْفَعُ النَّاسَ | وَمَا أَنْزَلَ اللَّهُ | مِنَ السَّمَاءِ | |
| with that which | benefits the mankind | and what Allah sent down | from the sky (height) | |
| مِنْ مَّاءٍ | فَأَحْيَا | بِهِ | الْأَرْضَ | بَعْدَ مَوْتِهَا |
| of water (rain) | then made alive | therewith | the earth | after its death |
| وَبَثَّ | فِيهَا | مِنْ كُلِّ | دَابَّةٍ | وَتَصْرِيفِ |
| and scattered | therein | [of] all (kinds) | (of) moving creatures | and (in) veering |
| الرِّيْحِ | وَالسَّحَابِ | الْمُسَخَّرِ | بَيْنَ | السَّمَاءِ |
| (of) the winds | and the clouds | (which are) controlled | between | the sky |
| وَالْأَرْضِ | لَآيَاتٍ | لِقَوْمٍ يَعْقِلُونَ | | |
| and the earth | (are) indeed proofs (signs) | for people who understand | | |

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرْوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ

شَدِيدُ الْعَذَابِ ﴿١٦٥﴾ إِذْ تَبَرَّأَ الَّذِينَ أُتْبِعُوا مِنْ الَّذِينَ اتَّبَعُوا وَرَأَوُا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ﴿١٦٦﴾

165. And of mankind are some who take (for worship) others besides Allāh as rivals (to Allāh). They love them as they love Allāh. But those who believe, love Allāh more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allāh and that Allāh is Severe in punishment. 166. When those who were followed disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them.

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| وَمِنَ النَّاسِ | مَنْ يَتَّخِذُ | مِنْ دُونِ اللَّهِ | أَنَادَاً |
| and of the people | (are some) who take (others) | besides Allah | (as) rivals (to Allah) |
| يُحِبُّونَهُمْ | كَحُبِّ اللَّهِ | وَالَّذِينَ آمَنُوا | أَشَدُّ |
| they love them | like (the) love (of) Allah | and those who believed | (are) stauncher |
| حُبًّا لِلَّهِ | وَلَوْ يَرَى | الَّذِينَ ظَلَمُوا | إِذْ يَرَوْنَ |
| (in their) love for Allah | and if would see | those who did wrong | when they will see |
| الْعَذَابَ | أَنَّ | الْقُوَّةَ لِلَّهِ | جَمِيعًا |
| the torment | that | the power (belongs) to Allah | all |
| شَدِيدُ | الْعَذَابِ | إِذْ تَبَرَّأَ | الَّذِينَ أُتْبِعُوا |
| (is) Severe | (in) punishment | when will disown | those who were followed |
| مِنَ الَّذِينَ اتَّبَعُوا | وَرَأَوُا الْعَذَابَ | وَتَقَطَّعَتْ | |
| [from] those who followed (them) | and they would see the torment | and would be cut off | |
| بِهِمُ | الْأَسْبَابُ | | |
| from them | the relations | | |

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا كُنَّا نَدْرِكُهُمْ لَسَخَّطْنَا عَلَيْهِمُ الْعَذَابَ ۚ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴿١٦٧﴾ يَأْتِيهَا النَّاسُ كُلُّهُمْ مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٦٨﴾

إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا نَعْلَمُونَ ﴿١٦٦﴾

167. And those who followed will say: "If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us." Thus Allāh will show them their deeds as regrets for them. And they will never get out of the Fire. 168. O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of *Shaitān* (Satan). Verily, he is to you an open enemy. 169. He [*Shaitān* (Satan)] commands you only what is evil and *Fahshā* (sinful), and that you should say against Allāh what you know not.

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| وَقَالَ | الَّذِينَ اتَّبَعُوا | لَوْ | أَنْتَ | لَنَا | كَرَّةً |
| and will say | those who had followed | if | [that] | for us | (were) a return |
| فَنَتَّبِرَآ | مِنْهُمْ | كَمَا تَبَرَّءُوا | مِنَّا | كَذَلِكَ | |
| then we will disown | [from] them | as they have disowned | [from] us | thus | |
| يُرِيهِمُ اللَّهُ | أَعْمَلَهُمْ | حَسَرَاتٍ | عَلَيْهِمْ | وَمَا هُمْ | |
| Allah will show them | their deeds | (as) regrets | for them | and never they | |
| يُخْرِجِينَ | مِنَ النَّارِ ﴿١٦٧﴾ | يَتَأْتِيهَا | النَّاسُ | كُلُوا مِمَّا | فِي الْأَرْضِ |
| (will) get out | of the Fire | O (you) | people | eat of that which | (is) in the earth |
| حَلَالًا | طَيِّبًا | وَلَا تَتَّبِعُوا | خُطُوتِ | الشَّيْطَانِ | إِنَّهُ |
| lawful | good | and follow not | (the) footsteps | (of) Satan | verily he |
| لَكُمْ | عَدُوٌّ | مُّبِينٌ ﴿١٦٨﴾ | إِنَّمَا يَأْمُرُكُمْ | بِالسُّوءِ | |
| (is) for you | an enemy | open | he commands you only | of the evil | |
| وَالْفَحْشَاءِ | وَأَنْ تَقُولُوا | عَلَى اللَّهِ | مَا لَا نَعْلَمُونَ ﴿١٦٩﴾ | | |
| and the obscenity | and that you say | about Allah | what you know not | | |

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ ءَابَاءَنَا أَوْ لَوْ كَانِ
ءَابَاؤُهُمْ لَا يَعْْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٧٠﴾ وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ
الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمُّ بُكُمْ عُمْى فَهُمْ لَا يَعْقِلُونَ ﴿١٧١﴾ يَتَأْتِيهَا

الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ
إِيَّاهُ تَعْبُدُونَ ﴿١٧٢﴾

170. When it is said to them: "Follow what Allāh has sent down." They say: "Nay! We shall follow what we found our fathers following." (Would they do that!) even though their fathers did not understand anything nor were they guided? 171. And the example of those who disbelieve is as that of him who shouts to those (flock of sheep) that hears nothing but calls and cries. (They are) deaf, dumb and blind. So they do not understand. 172. O you who believe (in the Oneness of Allāh – Islamic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allāh, if it is indeed He Whom you worship.

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| وَإِذَا قِيلَ | لَهُمْ | اتَّبِعُوا | مَا أَنزَلَ اللَّهُ | قَالُوا |
| and when it is said | to them | follow | what Allah has sent down | they say |
| بَلْ نَتَّبِعُ | مَا أَلْفَيْنَا | عَلَيْهِ | ءَابَاءَنَا | أَوَلَوْ كَانَتْ ءَابَاؤُهُمْ |
| nay we shall follow | what we found | upon it | our fathers | though [were] their fathers? |
| لَا يَعْقِلُونَ | شَيْئًا | وَلَا يَهْتَدُونَ ﴿١٧٢﴾ | وَمَثَلُ | |
| (did) not understand | anything | nor (did) they find right guidance | and (the) example | |
| الَّذِينَ كَفَرُوا | كَمَثَلِ | الَّذِي | يَنعِقُ بِمَا | |
| (of) those who disbelieved | (is) as (the) example | (of) he who | shouts to (those) that | |
| لَا يَسْمَعُ | إِلَّا دُعَاءً | وَنِدَاءً | صُمٌّ | بُكْمٌ |
| except calls | and cries | (they are) deaf | dumb | (and) blind |
| لَا يَعْقِلُونَ ﴿١٧٢﴾ | يَتَأَيُّهَا | الَّذِينَ ءَامَنُوا | كُلُوا مِن طَيِّبَاتِ | مَا |
| understand not | O (you) | who believe | eat of (the) good (lawful) things | that |
| رَزَقْنَاكُمْ | وَاشْكُرُوا | لِلَّهِ | إِن كُنتُمْ | إِيَّاهُ تَعْبُدُونَ ﴿١٧٢﴾ |
| We have provided you | and be grateful | to Allah | if you | worship Him (alone) |

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ وَلَحْمَ الْخَنِزِيرِ وَمَا أَهْلَ بِهِ لغيرِ اللَّهِ
فَمَنِ اضْطَرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿١٧٣﴾ إِنَّ الَّذِينَ

يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنْ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٤﴾

173. He has forbidden you only the *Maitah* (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allāh (or has been slaughtered for idols, on which Allāh's Name has not been mentioned while slaughtering). But if one is forced by necessity without willful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allāh is Oft-Forgiving, Most Merciful. 174. Verily, those who conceal what Allāh has sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. Allāh will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment.

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| وَلَحْمٌ | وَالْدَمَ | الْمَيْتَةَ | عَلَيْكُمْ | إِنَّمَا حَرَّمَ |
| and (the) flesh | and blood | the dead (flesh) | [on] you | only He has forbidden |
| لِغَيْرِ اللَّهِ | بِهِ | وَمَا أَهْلَ | الْخِنْزِيرِ | |
| to other than Allah | [with it] | and what has been dedicated | (of) swine | |
| غَيْرَ بَاطِلٍ | | | فَمَنْ اضْطُرَّ | |
| without willful disobedience | | | so whoso is forced by necessity | |
| إِنَّ اللَّهَ | عَلَيْهِ | فَلَا إِثْمَ | وَلَا عَادٍ | |
| indeed Allah | on him | then (there is) no sin | nor transgressing (due limits) | |
| مَا أَنْزَلَ اللَّهُ | إِنَّ الَّذِينَ يَكْتُمُونَ | رَحِيمٌ | عَفُورٌ | |
| what Allah has sent down | verily those who conceal | Most-Merciful | (is) Oft-Forgiving | |
| أُولَئِكَ مَا يَأْكُلُونَ | ثَمَنًا | بِهِ | وَيَشْتَرُونَ | مِنَ الْكِتَابِ |
| they eat not | small | a gain | and purchase | of the Book |
| يَوْمَ | وَلَا يُكَلِّمُهُمُ اللَّهُ | إِلَّا النَّارَ | فِي بُطُونِهِمْ | |
| (on the) Day | and Allah will not speak to them | but fire | into their bellies | |

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| أَلْقِيَمَةً | وَلَا يُزَكِّيهِمْ | وَلَهُمْ | عَذَابٌ | أَلِيمٌ ﴿١٧٤﴾ |
| (of) Resurrection | nor purify them | and for them | (will be) a torment | painful |

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَى وَالْعَذَابَ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ﴿١٧٥﴾ ذَلِكَ يَأْنِ اللَّهُ نَزَلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ ﴿١٧٦﴾

175. Those are they who have purchased error at the price of guidance, and torment at the price of forgiveness. So how bold they are (for evil deeds which will push them) to the Fire. 176. That is because Allāh has sent down the Book (the Qur'ān) in truth. And verily, those who disputed as regards the Book are far away in opposition.

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| أُولَئِكَ | الَّذِينَ اشْتَرَوْا | الضَّلَالََةَ | بِالْهُدَى | وَالْعَذَابَ |
| those | (are) they who purchased | astraying | at the (price of) guidance | and torment |
| بِالْمَغْفِرَةِ | فَمَا | أَصْبَرَهُمْ | عَلَى النَّارِ ﴿١٧٥﴾ | |
| at the (price of) forgiveness | so how | audacious they are | to the Fire | |
| ذَلِكَ يَأْنِ اللَّهُ | نَزَلَ الْكِتَابَ | بِالْحَقِّ | | |
| that (is) because Allah | has sent down the Book | with the truth | | |
| وَإِنَّ الَّذِينَ اخْتَلَفُوا | فِي الْكِتَابِ | لَفِي شِقَاقٍ | بَعِيدٍ ﴿١٧٦﴾ | |
| and verily those who differed | concerning the Book | (are) surely in a schism | far | |

لَيْسَ الْبِرَّ أَنْ تُولُوا وَجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّنَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى
وَالْيَتَامَى وَالْمَسْكِينِ وَأَبْنِ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى
الزَّكَاةَ وَالْمُؤُوفَاتِ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ
الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٧﴾

177. It is not Al-Birr (piety, righteousness, and every act of obedience to Allāh)

that you turn your faces towards the east and (or) the west (in prayers); but *Al-Birr* is (the quality of) the one who believes in Allāh, the Last Day, the Angels, the Book, the Prophets; and gives wealth in spite of love for it, to the kinsfolk, to the orphans, and to *Al-Masākīn* (the needy), and to the wayfarer, and to those who ask, and to set slaves free; performs *As-Salāt* (the prayers), and gives the *Zakāt* (obligatory charity); and who fulfil their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are *Al-Muttaqūn* (the pious).

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| لَيْسَ الْبِرَّ | أَنْ تَوَلُّوْا وُجُوْهَكُمْ | قِبَلَ | الْمَشْرِقِ | وَالْمَغْرِبِ |
| it is not righteousness | that you turn your faces | towards | the east | and (or) the west |
| وَلَكِنَّ الْبِرَّ | مَنْ ءَامَنَ بِاللّٰهِ | وَالْيَوْمِ | الْآخِرِ | وَالْمَلٰٓئِكَةِ |
| [and] but righteous (is) | (he) who believes in Allah | and the Day | Last | and the Angels |
| وَالْكِتٰبِ | وَالنَّبِيِّنَ | وَعَاٰى اَلْمَالِ | عَلٰى حُبِّهِ | |
| and the Book | and the Prophets | and gives [the] wealth | in spite of his love (for it) | |
| ذَوٰى الْقُرْبٰى | وَالْيَتٰمٰى | وَالْمَسْكِيْنَ | وَابْنَ السَّبِيْلِ | |
| (to) the kinsfolk | and the orphans | and the needy | and the wayfarer | |
| وَالسَّٰئِلِيْنَ | وَفِى | الرِّقَابِ | | |
| and (to those) who ask (for help) | and for | the ransom of slaves | | |
| وَاَقَامَ الصَّلٰوةَ | وَعَاٰى الزَّكٰوةَ | وَالْمُوفُوْنَ | بِعَهْدِهِمْ | |
| and establish the prayer | and pays Zakat | and who fulfil | their promise | |
| اِذَا عٰهَدُوْا | وَالصّٰبِرِيْنَ | فِى الْبَاسِ | وَالضَّرَآءِ | |
| when they promise | and who remain patient | in adversity | and affliction | |
| وَحِيْنَ | الْبَاسِ | اُولٰٓئِكَ | الَّذِيْنَ صَدَقُوْا | وَاُولٰٓئِكَ |
| and at the time of | peril | such (are) | they who have proved true | and those |
| | هُمُ | الْمُنْقُوْنَ | | |
| | (are) they | (who are) the pious | | |

يَتَائِبُهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَىٰ بِالْأُنثَىٰ فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعُ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَنٍ ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿١٧٨﴾

178. O you who believe! *Al-Qisās* (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives) of the killed against blood money, then adhering to it with fairness and payment of the blood money to the heir should be made in fairness. This is an alleviation and a mercy from your Lord. So after this whoever transgresses the limits (i.e. kills the killer after taking the blood money), he shall have a painful torment.

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| يَتَائِبُهَا | الَّذِينَ ءَامَنُوا | كُتِبَ عَلَيْكُمُ | الْقِصَاصُ | فِي الْقَتْلِ |
| O (you) | who believe | is prescribed for you | retribution | in (cases of) [the] murder |
| الْحُرُّ | بِالْحُرِّ | وَالْعَبْدُ | بِالْعَبْدِ | وَالْأُنثَىٰ |
| the free | for the free | and the slave | for the slave | and the female |
| فَمَنْ عُفِيَ | لَهُ | مِنْ أَخِيهِ | شَيْءٌ | |
| but whoso is forgiven | [for him] | by his brother | something (of blood money) | |
| فَاتِّبَاعُ | بِالْمَعْرُوفِ | وَأَدَاءُ | | |
| then adhering (to it) | according to usage (with fairness) | and payment (be made) | | |
| إِلَيْهِ | بِإِحْسَنٍ | ذَلِكَ | تَخْفِيفٌ | مِّن رَّبِّكُمْ |
| to him | in a goodly manner | that | (is) an alleviation | from your Lord |
| فَمَنِ اعْتَدَىٰ | بَعْدَ | ذَلِكَ | فَلَهُ | عَذَابٌ |
| then whoever transgresses | after | that | then for him | (is) a torment |
| أَلِيمٌ | | | | |
| | | | | painful |

وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَتَأُولَىٰ أَلَا لَبِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٩﴾ كُتِبَ عَلَيْكُمُ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿١٨٠﴾ فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ

اللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٨١﴾

179. And there is (a saving of) life for you in *Al-Qisās* (the Law of Equality in punishment), O men of understanding, that you may become *Al-Muttaqūn* (the pious). 180. It is prescribed for you, when death approaches any of you, if he leaves wealth, that he makes a bequest to parents and next of kin, according to reasonable manners. (This is) a duty upon *Al-Muttaqūn* (the pious). 181. Then whoever changes the bequest after hearing it, the sin shall be on those who make the change. Truly, Allāh is All-Hearer, All-Knower.

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| وَلَكُمْ | فِي الْقِصَاصِ | حَيَوَةٌ | يَتَأُولِي | الْأَلْبَبِ |
| and for you | in the retribution | (is) life | O men | (of) understanding |
| لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٩﴾ | كُتِبَ عَلَيْكُمْ | إِذَا حَضَرَ | أَحَدَكُمْ | |
| so that you may become pious | it is prescribed for you | when approaches | any of you | |
| الْمَوْتُ | إِنْ تَرَكَ خَيْرًا | الْوَصِيَّةُ | لِلْوَالِدَيْنِ | وَالْأَقْرَبِينَ |
| [the] death | if he leaves wealth | the (making of) bequest | for parents | and next of kin |
| بِالْمَعْرُوفِ | حَقًّا | عَلَى الْمُتَّقِينَ ﴿١٨٠﴾ | فَمَنْ | |
| according to reasonable manners | (it is) an obligation | on the pious | then whoever | |
| بَدَّلَهُ | بَعْدَمَا | سَمِعَهُ | فَإِنَّمَا إِثْمُهُ | عَلَى الَّذِينَ |
| changes it (the will) | after | hearing it | then only its sin | (will be) upon those who |
| يَبْدِلُونَهُ ﴿١٨٢﴾ | إِنَّ اللَّهَ | سَمِيعٌ | عَلِيمٌ ﴿١٨١﴾ | |
| change it | verily Allah | (is) All-Hearer | All-Knower | |

فَمَنْ خَافَ مِنْ مَوْصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٨٢﴾ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾

182. But he who fears from a testator some unjust act or wrong-doing, and thereupon he makes peace between the parties concerned, there shall be no sin on him. Certainly, Allāh is Oft-Forgiving, Most Merciful. 183. O you who believe! Observing *As-Saum* (the fasting) is prescribed for you as it was

prescribed for those before you, that you may become *Al-Muttaqūn* (the pious).

| | | | |
|------------------------------|------------------------------|--------------------------------|--|
| أَوْ إِثْمًا | جَنَفًا | مِنْ مُّوَصٍّ | فَمَنْ خَافَ |
| or wrong-doing | partiality (some unjust act) | from a testator | but whoso fears |
| إِنَّ اللَّهَ | عَلَيْهِ | فَلَا إِثْمَ | فَأَصْلَحَ بَيْنَهُمْ |
| verily Allah | on him | then (there is) no sin | and makes peace between them (the parties) |
| الصِّيَامُ | كُتِبَ عَلَيْكُمُ | يَا أَيُّهَا الَّذِينَ آمَنُوا | رَحِيمٌ |
| the fasting | is prescribed for you | who believe O (you) | Most Merciful (is) Oft-Forgiving |
| لَعَلَّكُمْ تَتَّقُونَ | مِنْ قَبْلِكُمْ | عَلَى الَّذِينَ | كَمَا كُتِبَ |
| so that you may become pious | before you | for those | as it was prescribed |

أَيَّامًا مَّعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ
وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ
وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ

184. [Observing *Saum* (fasts)] for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a *Miskīn* (needy person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast is better for you if only you know.

| | | | | | |
|--|----------------|---------------|---------------------|----------------|--------------|
| أَيَّامًا | مَّعْدُودَاتٍ | فَمَنْ كَانَ | مِنْكُمْ | مَّرِيضًا أَوْ | عَلَى سَفَرٍ |
| days | numbered | then whoso is | of you | sick or | on a journey |
| فَعِدَّةٌ | مِّنْ أَيَّامٍ | أُخَرَ | وَعَلَى الَّذِينَ | | |
| then (the same) number | of days | other | and upon those who | | |
| يُطِيقُونَهُ | فِدْيَةٌ | طَعَامُ | مِسْكِينٍ | | |
| afford it (can do it with difficulty) | (is) ransom | feeding | (of) a needy person | | |
| فَمَنْ تَطَوَّعَ | خَيْرًا | فَهُوَ | خَيْرٌ | لَّهُ | |
| but whoso does voluntarily (willingly) | good | then it | (is) better | for him | |

| | | | | |
|-------------------|-------------|---------|---------------|-------------|
| وَأَنْ تَصُومُوا | خَيْرٌ | لَكُمْ | إِنْ كُنْتُمْ | تَعْلَمُونَ |
| and that you fast | (is) better | for you | if you | know |

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

185. The month of Ramadan in which was revealed the Qur'ān, a guidance for mankind and clear proofs for the guidance and the Criterion (between right and wrong). So, whoever of you sights (the crescent on the first night of) the month (of Ramadan, i.e. is present at his home), he must observe *Saum* (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe *Saum* (fasts) must be made up] from other days. Allāh intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allāh [i.e. to say *Takbīr* (*Allāhu Akbar*: Allāh is the Most Great)] for having guided you so that you may be grateful to Him. 186. And when My slaves ask you (O Muhammad ﷺ) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.

| | | | | | |
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| شَهْرُ | رَمَضَانَ | الَّذِي | أُنْزِلَ فِيهِ | الْقُرْآنُ | هُدًى |
| (the) month | (of) Ramadan | (is) that | was revealed in it | the Qur'ān | a guidance |
| لِّلنَّاسِ | وَبَيِّنَاتٍ | مِّنَ الْهُدَى | وَالْفُرْقَانِ | | |
| for mankind | and clear proofs | of the guidance | and the Criterion | | |
| فَمَن شَهِدَ | مِنْكُمُ | الشَّهْرَ | فَلْيَصُمْهُ | | |
| so whoever witnesses/sights | of you | the month (of Ramadan) | then he should fast it | | |

| | | | | |
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| وَمَنْ كَانَ | مَرِيضًا أَوْ | عَلَى سَفَرٍ | فَعِدَّةٌ | مِنْ أَيَّامٍ |
| and whosoever is | sick | or | then (the same) number | of days |
| أُخْرٍ | يُرِيدُ اللَّهُ بِكُمْ | الْيُسْرَ | وَلَا يُرِيدُ | بِكُمْ |
| other | Allah wants for you | ease | and (does) not want | for you |
| وَلِتُكْمِلُوا الْعِدَّةَ | وَلِتُكَبِّرُوا اللَّهَ | عَلَى مَا | | |
| and that you complete the number (of days) | and that you should magnify Allah | on that | | |
| هَدَيْنَكُمْ | وَلَعَلَّكُمْ تَشْكُرُونَ | وَإِذَا | سَأَلْتُكَ | عِبَادِي |
| He guided you | so that you may be grateful (to Him) | and when | ask you | My slaves |
| عَنِّي | فَإِنِّي | قَرِيبٌ | أُجِيبُ دَعْوَةَ | الدَّاعِ |
| about Me | then indeed I am | near (to them) | I respond to (the) call | (of) the caller |
| دَعَانِ | فَلْيَسْتَجِيبُوا | لِي | وَلْيُؤْمِنُوا | بِي |
| he calls on Me | so let them respond | to Me | and believe | in Me |

لَعَلَّهُمْ يَرْشُدُونَ

so that they may be led aright

أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْآنَ بَشِّرُوهُمْ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُمُوا الصِّيَامَ إِلَى الْيَلِّ وَلَا تَبَشِّرُوهُمْ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ



187. It is made lawful for you to have sexual relations with your wives on the night of As-Saum (the fasts). They are Libās [i.e. body-cover, or screen, or Sakan (i.e. you enjoy the pleasure of living with them – as in Verse 7:189)] for you and you are the same for them. Allāh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have

sexual relations with them and seek that which Allāh has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your *Saum* (fast) till the nightfall. And do not have sexual relations with them (your wives) while you are in *I' tikāf* (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques. These are the limits (set) by Allāh, so approach them not. Thus does Allāh make clear His *Ayāt* (proofs, evidences, lessons, signs, revelations, verses, laws, legal and illegal things, Allāh's set limits, orders, etc.) to mankind that they may become *Al-Muttaqūn* (the pious).

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| أُحِلَّ لَكُمْ | لَيْلَةَ | الصَّيَامِ | الرَّفَثُ | إِلَى نِسَائِكُمْ |
| is allowed for you | (on the) night | (of) the fasts | consorting | with your women |
| هُنَّ | لِبَاسٌ | لَكُمْ | وَأَنْتُمْ | لِبَاسٌ |
| they | (are) garments | for you | and you | (are) garments |
| أَنْتُمْ كُنْتُمْ | تَخْتَانُونَ أَنْفُسَكُمْ | فَتَابَ | عَلَيْكُمْ | وَعَفَا |
| that you used to | deceive yourselves | so He turned | to you | and forgave |
| عَنْكُمْ | فَالْكَانَ | بَشَرُوهُمْ | وَابْتَغُوا | مَا كَتَبَ اللَّهُ |
| [from] you | so now | you can associate with them | and seek | what Allah has ordained |
| لَكُمْ | وَكُلُوا | وَأَشْرَبُوا | حَتَّى يَبَيِّنَ | لَكُمْ |
| for you | and eat | and drink | until becomes distinct | to you |
| مِنَ الْخِيطِ | الْأَسْوَدِ | مِنَ الْفَجْرِ | ثُمَّ آتَمُوا الصَّيَامَ | إِلَى الْيَلِّ |
| from the thread | black | of the dawn | (your) fast | till the nightfall |
| وَلَا تَبَشِّرُوهُمْ | وَأَنْتُمْ | عَنْكِفُونَ | | |
| and (do) not associate with them | while you | are confining yourselves (in I'tikāf) | | |
| فِي الْمَسْجِدِ | تِلْكَ | حُدُودُ اللَّهِ | فَلَا تَقْرُبُوهَا | |
| in the mosques | these | (are the) limits (of) Allah | so approach them not | |
| كَذَلِكَ يُبَيِّنُ اللَّهُ | ءَايَاتِهِ | لِلنَّاسِ | لَعَلَّهُمْ يَتَّقُونَ | |
| thus Allah makes clear | His Signs (Verses) | to mankind | so that they may become pious | |

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ﴿١٨٨﴾ يَسْأَلُونَكَ عَنِ الْأَهِلَّةِ ۖ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَىٰ وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٨٩﴾

188. And eat up not one another's property unjustly (in any illegal way, e.g. stealing, robbing, deceiving), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully. 189. They ask you (O Muhammad ﷺ) about the new moons. Say: "They are signs to mark fixed periods of time for mankind and for the pilgrimage." It is not *Al-Birr* (piety, righteousness) that you enter the houses from the back, but *Al-Birr* (is the quality of the one) who fears Allāh. So, enter houses through their (proper) doors, and fear Allāh that you may be successful.

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| وَلَا تَأْكُلُوا أَمْوَالَكُمْ | بَيْنَكُمْ | بِالْبَاطِلِ | وَتُدْلُوا بِهَا |
| and (do) not usurp your properties | among yourselves | by unjust means | it nor present |
| إِلَى الْحُكَّامِ | لِتَأْكُلُوا فَرِيقًا | مِّنْ أَمْوَالِ | النَّاسِ |
| to the authorities | so that you usurp a portion | of (the) properties | (of) the people |
| بِالْإِثْمِ | وَأَنْتُمْ تَعْلَمُونَ ﴿١٨٨﴾ | يَسْأَلُونَكَ | عَنِ الْأَهِلَّةِ ۖ قُلْ هِيَ |
| sinfully | while you know (that) | they ask you | of the new moons say they |
| مَوَاقِيتُ | لِلنَّاسِ | وَالْحَجِّ | |
| are (for the determination of) times | for people | and (for) Hajj | |
| وَلَيْسَ الْبِرُّ | بِأَنْ تَأْتُوا الْبُيُوتَ | مِنْ ظُهُورِهَا | |
| and it is not the righteousness | that you enter the houses | from their backs | |
| وَلَكِنَّ الْبِرَّ | مَنِ اتَّقَىٰ | وَأَتُوا الْبُيُوتَ | |
| [and] but the righteous (is) | (he) who fears (Allah) | and enter the houses | |
| مِنْ أَبْوَابِهَا | وَاتَّقُوا اللَّهَ | لَعَلَّكُمْ تُفْلِحُونَ ﴿١٨٩﴾ | |
| from their gates | and fear Allah | so that you may attain success | |

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ
 الْمُعْتَدِينَ ﴿١٩٠﴾ وَأَقْتُلُوهُمْ حَيْثُ تَقْبِضُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمُ وَالْفِتْنَةُ أَشَدُّ
 مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَتَلُوكُمْ فَأَقْتُلُوهُمْ
 كَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٩١﴾

190. And fight in the way of Allāh those who fight you, but transgress not the limits. Truly, Allāh likes not the transgressors. [This Verse is the first one that was revealed in connection with *Jihād*, but it was supplemented by another (V.9:36)]. 191. And kill them wherever you find them, and turn them out from where they have turned you out. And *Al-Fitnah* is worse than killing. And fight not with them at *Al-Masjid Al-Harām* (the sanctuary at Makkah), unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers.

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| وَقَاتِلُوا | فِي سَبِيلِ اللَّهِ | الَّذِينَ | يُقَاتِلُونَكُمْ |
| and fight | in (the) way (of) Allah | (against) those who | fight you |
| وَلَا تَعْتَدُوا | إِنَّ اللَّهَ | لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٩٠﴾ | وَأَقْتُلُوهُمْ |
| and transgress not | verily Allah | likes not the transgressors | and kill them |
| حَيْثُ | تَقْبِضُوهُمْ | وَأَخْرِجُوهُمْ | مِّنْ حَيْثُ |
| wherever | you find them | and turn them out | from where |
| وَالْفِتْنَةُ | أَشَدُّ | مِنَ الْقَتْلِ | وَلَا تُقَاتِلُوهُمْ |
| and wrongful persecution | (is) worse | than killing | and fight them not |
| عِنْدَ | الْمَسْجِدِ الْحَرَامِ | حَتَّى يُقَاتِلُوكُمْ | فِيهِ |
| at | the Sacred | unless they fight you | therein |
| فَاقْتُلُوهُمْ | كَذَلِكَ | جَزَاءُ | الْكَافِرِينَ ﴿١٩١﴾ |
| then kill them | such | (is the) reward | (of) the disbelievers |

فَإِنْ أَنهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٢﴾ وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ
 أَنهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٩٣﴾ الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَتُ قِصَاصٌ

فَمَنْ أَعْتَدَىٰ عَلَيْكُمْ فَأَعْتَدُوا عَلَيْهِ بِمِثْلِ مَا أَعْتَدَىٰ عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ
 مَعَ الْمُتَّقِينَ ﴿١٩٤﴾ وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ
 يُحِبُّ الْمُحْسِنِينَ ﴿١٩٥﴾

192. But if they cease, then Allāh is Oft-Forgiving, Most Merciful. 193. And fight them until there is no more *Fitnah* (disbelief and worshipping of others along with Allāh) and (all and every kind of) worship is for Allāh (Alone). But if they cease, let there be no transgression except against *Az-Zālimūn* (the polytheists and wrongdoers). 194. The sacred month is for the sacred month, and for the prohibited things, there is the Law of Equality (*Qisās*). Then whoever transgresses the prohibition against you, you transgress likewise against him. And fear Allāh, and know that Allāh is with *Al-Muttaqūn* (the pious). 195. And spend in the Cause of Allāh (i.e. *Jihād* of all kinds) and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allāh), and do good. Truly, Allāh loves *Al-Muttaqūn* (the good-doers).

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| فَإِنْ أَنْهَوْا | فَإِنَّ اللَّهَ | عَفُورٌ | رَّحِيمٌ ﴿١٩٥﴾ | وَقَاتِلُوهُمْ |
| but if they desist | then verily Allah | (is) Oft-Forgiving | Most Merciful | and fight them |
| حَتَّى لَا تَكُونَ | فِيهِ | وَيَكُونُ الدِّينُ | لِلَّهِ | |
| exists not until | oppression / persecution | And the religion becomes | for Allah (Alone) | |
| فَإِنْ أَنْهَوْا | فَلَا عُدْوَانَ | إِلَّا | عَلَى الظَّالِمِينَ ﴿١٩٣﴾ | |
| then if they desist | then (let there be) no hostility | except | against the wrongdoers | |
| الشَّهْرِ | الْحَرَامِ | بِالشَّهْرِ | الْحَرَامِ | وَالْحُرْمَتِ |
| the month | prohibited | (is) for the month | prohibited | and (for) the prohibited things |
| قِصَاصٌ | فَمَنْ أَعْتَدَىٰ | عَلَيْكُمْ | فَاعْتَدُوا | |
| (there is) retribution | then whoever transgresses | against you | then you transgress | |
| عَلَيْهِ | بِمِثْلِ | مَا أَعْتَدَىٰ | عَلَيْكُمْ | وَاتَّقُوا اللَّهَ |
| against him | likewise | as he transgressed | against you | and know |
| أَنَّ اللَّهَ | مَعَ | الْمُتَّقِينَ ﴿١٩٤﴾ | وَأَنْفِقُوا | فِي سَبِيلِ اللَّهِ |
| that Allah | (is) with | the pious (people) | and spend | in (the) Cause/Way (of) Allah |

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| وَلَا تُلْقُوا | بِأَيْدِيكُمْ | إِلَى الْهَلَكَةِ | وَأَحْسِنُوا |
| and (do) not throw | [with your hands] (yourselves) | into destruction | and do good |
| إِنَّ اللَّهَ | | يُحِبُّ الْمُحْسِنِينَ ﴿١١٥﴾ | |
| verily Allah | | loves the good-doers | |

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُخْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ ۚ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ ۖ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ فَإِذَا أَمِنْتُمْ مِّن تَمَنُّعٍ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ فَمَنْ لَّمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ۚ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۚ تِلْكَ عَشْرَةٌ كَامِلَةٌ ۚ ذَٰلِكَ لِمَنْ لَّمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١١٦﴾

196. And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad ﷺ), the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allāh. But if you are prevented (from completing them), sacrifice a *Hady* (animal, i.e. a sheep, a cow, or a camel) such as you can afford, and do not shave your heads until the *Hady* reaches the place of sacrifice. And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a *Fidyah* (ransom) of either observing *Saum* (fasts) (three days) or giving *Sadaqah* (charity – feeding six poor persons) or offering sacrifice (one sheep). Then if you are in safety and whosoever performs the 'Umrah in the months of Hajj, before (performing) the Hajj, (i.e. *Hajj-at-Tamattu'* and *Al-Qiran*), he must slaughter a *Hady* such as he can afford, but if he cannot afford it, he should observe *Saum* (fasts) three days during the Hajj and seven days after his return (to his home), making ten days in all. This is for him whose family is not present at *Al-Masjid Al-Harām* (i.e. non-resident of Makkah). And fear Allāh much and know that Allāh is Severe in punishment.

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| وَأَتِمُّوا الْحَجَّ | وَالْعُمْرَةَ | لِلَّهِ | فَإِنْ أُخْصِرْتُمْ |
| and complete the Hajj | and Umrah | for Allah | but if you are prevented |
| فَمَا اسْتَيْسَرَ | | مِّنَ الْهَدْيِ | |
| then (send) whatever is easy to obtain (the sacrificial animal) | | of offering | |

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| وَلَا تَحْلِقُوا رُءُوسَكُمْ | | حَتَّىٰ يَبْلُغَ الْهَدْيُ | | مَحَلَّهُ | |
| and (do) not shave your heads | | until the offering reaches | | its (appointed) place | |
| فَمَنْ كَانَ | مِنْكُمْ | مَرِيضًا أَوْ | بِهِ | أَذًى | مِنْ رَأْسِهِ |
| and whoever is | among you | sick | or | he has | an ailment in his scalp |
| فَفِدْيَةٌ | | مِنْ صِيَامٍ | | أَوْ صَدَقَةٍ | |
| then (he must pay) ransom | | of fasting | | or alms-giving (charity) | |
| فَإِذَا أَمِنْتُمْ | | فَمَنْ تَمَنَّعَ | | بِالْعُمْرَةِ | |
| and when you become safe | | then whoever took advantage | | of Umrah | |
| فَمَا اسْتَيْسَرَ | | مِنْ الْهَدْيِ | | فَمَنْ | |
| then whatever is easy to obtain | | of offering | | and whoever | |
| فَصِيَامٌ | | ثَلَاثَةَ أَيَّامٍ | | فِي الْحَجِّ | |
| then (he should observe) fast | | (for) three days | | during the Hajj | |
| إِذَا رَجَعْتُمْ | | تِلْكَ | | كَامِلَةً | |
| when you have returned | | that | | in all | |
| لَمْ يَكُنْ أَهْلُهُ | | حَاضِرِي | | وَأَتَّقُوا اللَّهَ | |
| whose family is not | | present | | and fear Allah | |
| أَنْ اللَّهَ | | شَدِيدٌ | | الْعِقَابِ | |
| that Allah | | (is) Severe | | (in) punishment | |

الْحَجُّ أَشْهُرٌ مَعْلُومَةٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَكْرَدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ ﴿١٩٧﴾

197. The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islamic calendar, i.e. two months and ten days). So whosoever intends to perform Hajj therein (by assuming *Ihrām*), then he should not have sexual

relations (with his wife), nor commit sin, nor dispute unjustly during the *Hajj*. And whatever good you do, (be sure) Allāh knows it. And take a provision (with you) for the journey, but the best provision is *At-Taqwa* (piety, righteousness). So fear Me, O men of understanding!

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| الْحَجُّ | أَشْهُرٌ | مَعْلُومَتٌ | فَمَنْ فَرَضَ | فِيهِنَّ |
| the Hajj | (is in) months | well-known | so whoever undertook (intends) | in these (months) |
| الْحَجَّ | فَلَا رَفَثَ | | وَلَا فُسُوقَ | |
| (to perform) the Hajj | then (there be) no obscenity (sexual relations) | | nor wickedness | |
| وَلَا جِدَالَ | فِي الْحَجِّ | وَمَا تَفْعَلُوا | مِنْ خَيْرٍ | يَعْلَمُهُ اللَّهُ |
| nor wrangling | during the Hajj | and whatever you do | of good | Allah knows it |
| وَتَزَوَّدُوا | فَإِنَّ خَيْرَ | الزَّادِ | النَّقْوَى | وَاتَّقُونَ |
| and take provision | then verily (the) best | provision | (is) piety | so fear Me |
| يَا أُولِي | | الْأَلْبَابِ | | |
| O men | | (of) understanding | | |

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَيْتُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ ﴿١٩٨﴾ ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩٩﴾

198. There is no sin on you if you seek the bounty of your Lord (during pilgrimage by trading). Then when you leave 'Arafat, remember Allāh (by glorifying His Praises, i.e. prayers and invocations) at the *Mash'ar-il-Harām*. And remember Him (by invoking Allāh for all good) as He has guided you, and verily, you were, before, of those who were astray. 199. Then depart from the place whence all the people depart and ask Allāh for His forgiveness. Truly, Allāh is Oft-Forgiving, Most Merciful.

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| لَيْسَ عَلَيْكُمْ | جُنَاحٌ | أَنْ تَبْتَغُوا فَضْلًا | مِنْ رَبِّكُمْ |
| (there) is not on you | any sin | that you seek bounty | of your Lord |

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| فَإِذَا أَفَضْتُمْ | مِنْ عَرَفَاتٍ | فَاذْكُرُوا اللَّهَ | عِنْدَ | الْمَشْعَرِ |
| and when you return | from Arafat | then remember Allah | at | Hajj cite-Muzdalifah |
| الْحَرَامِ | وَادْكُرُوهُ | كَمَا هَدَيْتُكُمْ | وَإِنْ كُنْتُمْ | مِنْ قَبْلِهِ |
| Sacred | and remember Him | as He has directed you | and indeed you were | before this |
| لِمَنِ الضَّالِّينَ ﴿١٨﴾ | ثُمَّ أَفِيضُوا | مِنْ حَيْثُ | أَفْكَاسُ النَّاسِ | |
| surely of those who went astray | then depart (return) | from where | the people depart | |
| وَأَسْتَغْفِرُوا اللَّهَ | إِنَّ اللَّهَ | غَفُورٌ | رَحِيمٌ ﴿١٩﴾ | |
| and ask forgiveness (of) Allah | verily Allah | (is) Oft-Forgiving | Most Merciful | |

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ ﴿٢٠﴾ وَمِنْهُمْ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢١﴾

200. So when you have accomplished your *Manāsik*, remember Allāh as you remember your forefathers or with a far more remembrance. But of mankind there are some who say: "Our Lord! Give us (Your Bounties) in this world!" and for such there will be no portion in the Hereafter. 201. And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!"

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| فَإِذَا قَضَيْتُمْ | مَنَاسِكَكُمْ | فَاذْكُرُوا اللَّهَ | | |
| then when you have accomplished | your Hajj rites | then remember Allah | | |
| كَذِكْرِكُمْ | أَوْ أَشَدَّ | ذِكْرًا | عَابَاءَكُمْ | |
| as your remembering | or (with) far more | remembrance | (of) your forefathers | |
| فَمِنَ النَّاسِ | مَنْ يَقُولُ | رَبَّنَا | آتِنَا | فِي الدُّنْيَا |
| and of the people | (are some) who say | our Lord | give us | in the world |
| وَمَا | لَهُ | فِي الْآخِرَةِ | مِنْ خَلْقٍ ﴿٢٠﴾ | وَمِنْهُمْ |
| And (there is) not | for him | in the Hereafter | any share | and of them |

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| مَنْ يَقُولُ | رَبَّنَا | ءَاتِنَا | فِي الدُّنْيَا | حَسَنَةً |
| (are those) who say | our Lord | give us | in the world | good |
| وَفِي الْآخِرَةِ | حَسَنَةً | وَقِنَا | عَذَابَ | النَّارِ |
| and in the Hereafter | good | and save us | (from the) torment | (of) the Fire |

أُولَئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٢٠٢﴾ وَأَذْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ﴿٢٠٣﴾

202. Those for them there will be allotted a share for what they have earned. And Allāh is Swift at reckoning. 203. And remember Allāh during the Appointed Days. But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good and obey Allāh (fear Him), and know that you will surely be gathered to Him.

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| أُولَئِكَ | لَهُمْ | نَصِيبٌ | مِّمَّا كَسَبُوا | وَاللَّهُ سَرِيعٌ |
| those | for them | (is) a share | from what they earned | and Allah (is) Swift |
| الْحِسَابِ | وَأَذْكُرُوا اللَّهَ | فِي أَيَّامٍ | مَعْدُودَاتٍ | |
| (at) reckoning | and remember Allah | during (the) Days | Appointed (numbered) | |
| فَمَنْ تَعَجَّلَ | فِي يَوْمَيْنِ | فَلَا إِثْمَ | عَلَيْهِ | |
| then whoever hastens (to leave) | in two days | then (there is) no sin | on him | |
| وَمَنْ تَأَخَّرَ | فَلَا إِثْمَ | عَلَيْهِ | لِمَنِ اتَّقَىٰ | |
| and whoever delays | then (there is) no sin | on him | for (him) who fears (Allah) | |
| وَاتَّقُوا اللَّهَ | وَأَعْلَمُوا | أَنَّكُمْ | إِلَيْهِ تُحْشَرُونَ | |
| and fear Allah | and know | that you | will be gathered to Him | |

وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَىٰ مَا فِي قَلْبِهِ ۖ وَهُوَ أَلَدُّ الْخِصَامِ ﴿٢٠٤﴾ وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ﴿٢٠٥﴾ وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ

فَحَسْبُهُ جَهَنَّمُ وَلَيْسَ الْمِهَادُ ﴿٢٠٦﴾

204. And of mankind there is he whose speech may please you (O Muhammad ﷺ) in this worldly life, and he calls Allāh to witness as to that which is in his heart, yet he is the most quarrelsome of the opponents. 205. And when he turns away (from you O Muhammad ﷺ), his effort in the land is to make mischief therein and to destroy the crops and the cattle, and Allāh likes not mischief. 206. And when it is said to him, "Fear Allāh", he is led by arrogance to (more) crime. So enough for him is Hell, and worst indeed is that place to rest!

| | | | | |
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| وَمِنَ النَّاسِ | مَنْ | يُعِجِبُكَ | قَوْلُهُ | فِي الْحَيَاةِ |
| and of the mankind | (is one) who | fascinates you | (with) his speech | in the life |
| الدُّنْيَا | وَيُشْهِدُ اللَّهَ | عَلَى مَا | فِي قَلْبِهِ | وَهُوَ |
| (of) the world | and he calls Allah to witness | on what | (is) in his heart | and he |
| أَلَدُّ | الْخِصَامِ ﴿٢٠٥﴾ | وَإِذَا تَوَلَّى | | |
| (is the) most quarrelsome | (of) the opponents | and when he turns away | | |
| سَعَى فِي الْأَرْضِ | لِيُفْسِدَ | فِيهَا | وَيُهْلِكَ الْحَرْثَ | |
| he strives in the land | so that he may spread mischief | in it | and destroy the crops | |
| وَالنَّسْلَ | وَاللَّهُ | لَا يُحِبُّ الْفُسَادَ ﴿٢٠٦﴾ | وَإِذَا قِيلَ | |
| and the living beings (cattle) | and Allah | (does) not like the mischief | and when it is said | |
| لَهُ | أَتَقَى اللَّهَ | أَلْعِزَّةُ | بِالْإِثْمِ | فَحَسْبُهُ |
| to him | fear Allah | takes him | the arrogance | so enough for him |
| | جَهَنَّمُ | وَلَيْسَ الْمِهَادُ ﴿٢٠٦﴾ | | |
| | (is) Hell | and worst indeed is the resting place | | |

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٢٠٧﴾
يَا أَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٢٠٨﴾ فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَ تَكُمْ أَلْبَيْتُنْ فَأَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٠٩﴾

207. And of mankind is he who would sell himself, seeking the Pleasure of Allāh. And Allāh is full of kindness to (His) slaves. 208. O you who believe! Enter perfectly into Islam (by obeying all the rules and regulations of the religion of Islam) and follow not the footsteps of *Shaitān* (Satan). Verily, he is to you a plain enemy. 209. Then if you slide back after the clear signs (Prophet Muhammad ﷺ, and this Qur'an and Islam) have come to you, then know that Allāh is All-Mighty, All-Wise.

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| وَمِنَ النَّاسِ | مَنْ يَشْرِي | نَفْسَهُ | ابْتِغَاءَ | مَرْضَاتِ اللَّهِ |
| and of the mankind | (is he) who sells | himself (his life) | seeking | (the) pleasure (of) Allah |
| وَاللَّهُ | رءُوفٌ بِالْعِبَادِ | يَا أَيُّهَا | الَّذِينَ ءَامَنُوا | ادْخُلُوا |
| and Allah | (is) Most Compassionate to (His) slaves | O (you) | who believe | enter |
| فِي السِّلْمِ | كَافَّةً | وَلَا تَتَّبِعُوا | خُطَوَاتِ | الشَّيْطَانِ |
| into Islam | wholly (completely) | and follow not | (the) footsteps | (of) Satan |
| إِنَّهُ | لَكُمْ | عَدُوٌّ | مُّبِينٌ | فَإِنْ زَلَلْتُمْ |
| indeed he | (is) for you | an enemy | open | then if you slide back |
| جَاءَتْكُمْ | الْبَيِّنَاتُ | فَاعْلَمُوا | أَنَّ اللَّهَ | عَزِيزٌ |
| came to you | the clear signs | then know | that Allah | (is) All-Mighty |
| | | | | حَكِيمٌ |
| | | | | All-Wise |

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِّنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٢٠٨﴾ سَلِّ بَنِي إِسْرَءِيلَ كَمَا ءَاتَيْنَهُمْ مِّنْ ءَايَةٍ بَيْنَهُ وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٠٩﴾ زَيْنَ الَّذِينَ كَفَرُوا الْحَيَاةَ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ ءَامَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَمَةِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢١٠﴾

210. Do they then wait for anything other than that Allāh should come to them in the shadows of the clouds and the angels? (Then) the case would be already judged. And to Allāh return all matters (for decision). 211. Ask the Children of Israel how many clear *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) We gave them. And whoever changes Allāh's Favour after it

has come to him, [e.g. renounces the religion of Allāh (Islam) and accepts *Kufr* (disbelief)] then surely, Allāh is Severe in punishment. 212. Beautified is the life of this world for those who disbelieve, and they mock at those who believe. But those who obey Allāh's Orders and keep away from what He has forbidden, will be above them on the Day of Resurrection. And Allāh gives (of His bounty, Blessings, Favours, and Honours on the Day of Resurrection) to whom He wills without limit.

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| هَلْ يَنْظُرُونَ | | إِلَّا | أَنْ يَأْتِيَهُمُ اللَّهُ | |
| (do) they wait for (anything else)? | | except | that Allah should come to them | |
| فِي ظِلِّ | مِنَ الْغَمَامِ | وَالْمَلَائِكَةُ | وَقُضِيَ الْأَمْرُ | |
| in (the) shadows | of the clouds | and the angels | and the matter will be decided | |
| وَالِلَّهِ تُرْجَعُ الْأُمُورُ | | سَلِّ | بَنِي | إِسْرَءِيلَ |
| and to Allah return (all) the matters | | ask | (the) Children | (of) Israel |
| كَمْ | ءَاتَيْنَاهُمْ | مِّنْ آيَةٍ بَيِّنَةٍ | وَمَنْ يَبْدَلْ | |
| how many | We gave them | of clear sign(s) | and whoever changes | |
| نِعْمَةً اللَّهُ | | مِنْ بَعْدِ مَا | فَإِنَّ اللَّهَ | |
| (the) Favour (of) Allah | | after | it has come to him | |
| شَدِيدُ | الْعِقَابِ | زِينِ | لِلَّذِينَ كَفَرُوا | |
| (is) Severe | (in) punishment | is beautified | for those who disbelieved | |
| الدُّنْيَا | وَيَسْخَرُونَ | مِنَ الَّذِينَ ءَامَنُوا | وَالَّذِينَ اتَّقَوْا | |
| (of) the world | and they scoff | at those who believed | and those who became pious | |
| فَوْقَهُمْ | يَوْمَ | الْقِيَمَةِ | وَاللَّهُ يُرْزِقُ | |
| (will be) above them | (on the) Day | (of) Resurrection | and Allah grants (provides) | |
| مَنْ يَشَاءُ | | بِغَيْرِ | حِسَابٍ | |
| (to) whom He wills | | without | measure | |

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيَّ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ

أَوْتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغِيًّا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ ءَامَنُوا لِمَا
اُخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۚ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٢٣﴾

213. Mankind was one community and Allāh sent Prophets with glad tidings and warnings, and with them He sent down the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come to them through hatred, one to another. Then Allāh by His Leave guided those who believed to the truth of that wherein they differed. And Allāh guides whom He wills to a Straight Path.

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| كَانَ النَّاسُ | أُمَّةً | وَاحِدَةً | فَبَعَثَ اللَّهُ | التَّيِّبِينَ |
| the mankind was | community | one | then Allah sent | the Prophets |
| مُبَشِّرِينَ | وَمُنْذِرِينَ | وَأَنْزَلَ مَعَهُمُ | الْكِتَابَ | |
| (as) heralds of glad tidings | and warners | and sent down with them | the Book | |
| بِالْحَقِّ | لِيَحْكُمَ | بَيْنَ | النَّاسِ | فِيمَا اُخْتَلَفُوا |
| with the truth | to judge | between | the people | in what they differed |
| وَمَا اُخْتَلَفَ | فِيهِ | إِلَّا الَّذِينَ | أَوْتُوهُ | مِنْ بَعْدِ مَا |
| and (did) not differ | in it | except those who | were given it (the Book) | after |
| جَاءَتْهُمْ | الْبَيِّنَاتُ | بَغِيًّا | بَيْنَهُمْ | فَهَدَى اللَّهُ |
| came to them | the clear proofs | through hatred | among them | then Allah guided |
| الَّذِينَ ءَامَنُوا | لِمَا اُخْتَلَفُوا | فِيهِ | مِنَ الْحَقِّ | بِإِذْنِهِ ۚ |
| those who believed | to what they differed | in it | of the truth | by His Leave |
| وَاللَّهُ يَهْدِي | مَنْ يَشَاءُ | إِلَى صِرَاطٍ | مُسْتَقِيمٍ | |
| and Allah guides | whom He wills | to a Path | Straight | |

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ
الْأَلْبَاسُ وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ مَتَى نَصُرَ اللَّهُ أَلَا
إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿١٢٤﴾ يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُ مِنْ خَيْرٍ فَلِللَّهِ

وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسْكِينِ وَابْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢١٥﴾

214. Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the Help of Allāh?" Yes! Certainly, the Help of Allāh is near! 215. They ask you (O Muhammad ﷺ) what they should spend. Say: "Whatever you spend of good must be for parents and kindred and orphans and *Al-Masākīn* (the needy) and the wayfarer, and whatever you do of good deeds, truly, Allāh knows it well."

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| أَمْ حَسِبْتُمْ | أَنْ تَدْخُلُوا الْجَنَّةَ | وَلَمَّا يَأْتِكُمْ | مَثَلٌ |
| or think you | that you will enter Paradise | while has not yet come to you | (the) like |
| الَّذِينَ | خَلَوْا مِنْ قَبْلِكُمْ | مَسَّهُمْ | الْبَاسَاءُ وَالضَّرَاءُ |
| (of) those who | passed away before you | befell them | adversity and affliction |
| وَزُلْزِلُوا | حَتَّى يَقُولَ الرَّسُولُ | وَالَّذِينَ آمَنُوا | |
| and they were (so) shaken | that (even) said the Messenger | and those who believed | |
| مَعَهُ | مَتَى | نَصْرُ اللَّهِ | إِنْ نَصَرَ اللَّهُ |
| with him | when | (will come the) Help (of) Allah | no doubt (the) Help (of) Allah |
| قَرِيبٌ | يَسْأَلُونَكَ | مَاذَا يَنْفِقُونَ | قُلْ |
| (is) near | they ask you | what they should spend | say |
| مِنْ خَيْرٍ | فَلِلْوَالِدَيْنِ | وَالْأَقْرَبِينَ | وَالْيَتَامَى وَالْمَسْكِينِ |
| of good (wealth) | (is) for parents | and kindred | and the orphans and the needy |
| وَابْنِ السَّبِيلِ | وَمَا تَفْعَلُوا | مِنْ خَيْرٍ | فَإِنَّ اللَّهَ |
| and the wayfarer | and whatever you do | of good | so indeed Allah |
| | | | (is) Well-Informed of it |

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كَرْهٌ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾

216. *Jihād* (holy fighting in Allāh's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for

you and that you like a thing which is bad for you. Allāh knows but you do not know.

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| كُتِبَ عَلَيْكُمُ | الْقِتَالُ | وَهُوَ | كُرْهُ | لَكُمْ | وَعَسَىٰ |
| is ordained for you | the fighting | though it | (is) dislike | for you | and it may be |
| أَنْ تَكْرَهُهُ شَيْئًا | وَهُوَ | خَيْرٌ | لَّكُمْ | وَعَسَىٰ | أَنْ تُحِبُّوا شَيْئًا |
| that you dislike a thing | and it | (is) good | for you | and it may be | that you like a thing |
| وَهُوَ | شَرٌّ | لَكُمْ | وَاللَّهُ يَعْلَمُ | وَأَنْتُمْ | لَا تَعْلَمُونَ |
| and it | (is) bad | for you | and Allah knows | but you | know not |

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَنْ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢١٧﴾

217. They ask you concerning fighting in the Sacred Months (i.e. 1st, 7th, 11th and 12th months of the Islamic calendar). Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allāh is to prevent mankind from following the way of Allāh, to disbelieve in Him, to prevent access to Al-Masjid Al-Harām (at Makkah), and to drive out its inhabitants, and Al-Fitnah is worse than killing." And they will never cease fighting you until they turn you back from your religion (Islamic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever.

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| يَسْأَلُونَكَ | عَنِ الشَّهْرِ الْحَرَامِ | | | قِتَالٍ | فِيهِ |
| they ask you | about the prohibited (sacred) Month | | | (concerning) fighting | in it |
| قُلْ قِتَالٌ | فِيهِ | كَبِيرٌ | وَصَدٌّ | عَنْ سَبِيلِ اللَّهِ | |
| say fighting | in it | (is) a great (offence) | and preventing | from (the) way (of) Allah | |

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| وَكُفْرًا | بِهِ | وَالْمَسْجِدِ | الْحَرَامِ |
| and disbelieving | in Him | and (preventing access to) the Mosque | the Sacred |
| وَإِخْرَاجُ | أَهْلِيهِ | مِنْهُ | أَكْبَرُ |
| and expelling | its inhabitants | from it | (is) greater (offence) |
| وَالْفِتْنَةُ | أَكْبَرُ | مِنَ الْقَتْلِ | وَلَا يَزَالُونَ |
| and persecution | (is) greater (more heinous) | than killing | and they will not cease |
| يُقَاتِلُونَكُمْ | حَتَّى يَرْدُّوكُمْ | عَنْ دِينِكُمْ | إِنْ أَسْتَطَعُوا |
| fighting you | till they turn you back | from your religion | if they can |
| وَمَنْ يَرْتَدِدْ | مِنْكُمْ | عَنْ دِينِهِ | فَيَمُتْ |
| and whoso turns away | of you | from his religion | and dies |
| فَأُولَٰئِكَ | حِطَّتْ أَعْمَالُهُمْ | فِي الدُّنْيَا | وَالْآخِرَةِ |
| then those | are rendered vain their deeds | in this world | and the Hereafter |
| وَأُولَٰئِكَ | أَصْحَابُ | النَّارِ | هُمْ فِيهَا |
| and those | (are the) dwellers | (of) the Fire | they in it |
| | | | خَالِدُونَ ﴿٢١٧﴾ |
| | | | (will) abide forever |

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢١٨﴾ يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾

218. Verily, those who have believed, and those who have emigrated (for Allāh's religion) and have striven hard in the way of Allāh, all these hope for Allāh's Mercy. And Allāh is Oft-Forgiving, Most-Merciful. 219. They ask you (O Muhammad ﷺ) concerning alcoholic drink and gambling. Say: "In them is a great sin, and (some) benefits for men, but the sin of them is greater than their benefit." And they ask you what they ought to spend. Say: "That which is (spare) beyond your needs." Thus Allāh makes clear to you His Laws in order that you may give thought.

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| إِنَّ الَّذِينَ آمَنُوا | وَالَّذِينَ هَاجَرُوا | وَجَاهَدُوا | فِي سَبِيلِ اللَّهِ |
| verily those who believed | and those who emigrated | and strove | in (the) way (of) Allah |
| أُولَئِكَ يَرْجُونَ | رَحْمَتَ اللَّهِ | وَاللَّهُ | عَفُورٌ |
| those hope for | (the) Mercy (of) Allah | and Allah | (is) Oft-Forgiving |
| يَسْأَلُونَكَ | عَنِ الْخَمْرِ | وَالْمَيْسِرِ | قُلْ فِيهِمَا |
| they ask you | about intoxicants | and games of chance | say in both |
| كَبِيرٌ | وَمَنْفَعٌ | لِلنَّاسِ | وَإِثْمُهُمَا |
| great | and benefits | for men | (is) greater |
| وَيَسْأَلُونَكَ | مَاذَا يُنْفِقُونَ | قُلِ الْعَفْوَ | مِنْ نَفْعِهِمَا |
| and they ask you | what (how much) they should spend | say the surplus | than their benefit |
| كَذَلِكَ يُبَيِّنُ اللَّهُ | لَكُمْ | الْآيَاتِ | لَعَلَّكُمْ تَتَفَكَّرُونَ |
| thus Allah makes clear | to you | (His) revelations | so that you may reflect |

فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَتَامَى قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٢٠﴾

220. In (to) this worldly life and in the Hereafter. And they ask you concerning orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allāh knows him who means mischief (e.g. to swallow their property) from him who means good (e.g. to save their property). And if Allāh had wished, He could have put you into difficulties. Truly, Allāh is All-Mighty, All-Wise."

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| فِي الدُّنْيَا | وَالْآخِرَةِ | وَيَسْأَلُونَكَ | عَنِ الْيَتَامَى |
| in this world | and the Hereafter | and they ask you | about the orphans |
| قُلْ إِصْلَاحٌ | لَهُمْ | خَيْرٌ | وَإِنْ تُخَالِطُوهُمْ |
| say (seeking) good | for them | (is) best | and if you intermix with them (your affairs) |
| فَإِخْوَانُكُمْ | وَاللَّهُ يَعْلَمُ | الْمُفْسِدَ | مِنَ الْمُصْلِحِ |
| then (they are) your brothers | and Allah knows | the mischievous | from the well-wisher |

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| وَلَوْ شَاءَ اللَّهُ | لَأَعْنَتَكُمْ | إِنَّ اللَّهَ |
| and if Allah had willed | surely He (could have) put you in difficulties | indeed Allah |
| | عَزِيزٌ | حَكِيمٌ |
| | (is) All-Mighty | All-Wise |

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمَنَّ وَلَأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَا أَعْجَبْتُمْ وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَا أَعْجَبَكُمْ أُولَئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢١﴾

221. And do not marry *Al-Mushrikāt* (idolatresses) till they believe (worship Allāh Alone). And indeed a slave woman who believes is better than a (free) *Mushrikah* (idolatress), even though she pleases you. And give not (your daughters) in marriage to *Al-Mushrikūn* till they believe (in Allāh Alone) and verily, a believing slave is better than a (free) *Mushrik* (idolater), even though he pleases you. Those (*Al-Mushrikūn*) invite you to the Fire, but Allāh invites (you) to Paradise and forgiveness by His Leave, and makes His *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to mankind that they may remember.

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| وَلَا تَنْكِحُوا الْمُشْرِكَاتِ | حَتَّى يُؤْمَنَّ | وَلَأَمَةٌ |
| and (do) not marry idolatresses | until they believe | and indeed a slave woman |
| مُؤْمِنَةٌ | خَيْرٌ | مِّنْ مُّشْرِكَةٍ |
| believing | (is) better | than an idolatress |
| وَلَوْ أَعْجَبْتُمْ | حَتَّى يُؤْمِنُوا | |
| even though she pleases (allures) you | until they believe | |
| وَلَا تَنْكِحُوا الْمُشْرِكِينَ | | |
| and (do) not give in marriage (your women) to idolaters | | |
| وَلَعَبْدٌ | مُؤْمِنٌ | خَيْرٌ |
| and indeed a slave man | believing | (is) better |
| وَلَوْ أَعْجَبَكُمْ | أُولَئِكَ يَدْعُونَ | وَاللَّهُ يَدْعُو |
| even though he pleases you | those invite (you) | to the Fire |
| | إِلَى النَّارِ | |
| | | and Allah invites (you) |

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| إِلَى الْجَنَّةِ | وَالْمَغْفِرَةِ | بِإِذْنِهِ | وَيُبَيِّنُ آيَاتِهِ |
| to Paradise | and (to) forgiveness | by His Leave | and He makes clear His Verses |
| لِلنَّاسِ | | لَعَلَّهُمْ يَتَذَكَّرُونَ | |
| to people | | so that they may remember | |

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّى يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

222. They ask you concerning menstruation. Say: "That is an *Adha* (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore, keep away from women during menses and go not into them till they are purified (from menses and have taken a bath)." And when they have purified themselves, then go into them as Allāh has ordained for you (go into them in any manner as long as it is in their vagina). Truly, Allāh loves those who turn to Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts and bodies for their prayers).

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| وَيَسْأَلُونَكَ | عَنِ الْمَحِيضِ | قُلْ هُوَ | أَذًى |
| and they ask you | about menstruation | say it (is) | a noxiousness (illness) |
| فَاعْتَزِلُوا النِّسَاءَ | فِي الْمَحِيضِ | وَلَا تَقْرَبُوهُنَّ | |
| so keep away (from) women | during menstruation | and approach them not | |
| حَتَّى يَطْهَرْنَ | فَإِذَا تَطَهَّرْنَ | فَأْتُوهُنَّ | مِنْ حَيْثُ |
| till they are cleansed | and when they are cleansed | then come (go) to them | from where |
| أَمَرَكُمُ اللَّهُ | إِنَّ اللَّهَ | يُحِبُّ التَّوَّابِينَ | |
| Allah has commanded you | verily Allah | loves those who repent | |
| وَيُحِبُّ | الْمُتَطَهِّرِينَ | | |
| and loves | those who purify themselves | | |

نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنْتُمْ شِئْتُمْ وَقَدِمُوا لِأَنْفُسِكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا

أَنْكُمْ مُلْقُوهُ^{٢٢٣} وَبَشِّرِ الْمُؤْمِنِينَ ﴿٢٢٤﴾ وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٥﴾

223. Your wives are a tilth for you, so go to your tilth, when or how you will, and send (good deeds, or ask Allāh to bestow upon you pious offspring) for your own selves beforehand. And fear Allāh, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (O Muhammad ﷺ). 224. And make not Allāh's (Name) an excuse in your oaths against your doing good and acting piously, and making peace among mankind. And Allāh is All-Hearer, All-Knower (i.e. do not swear much and if you have sworn against doing something good then give an expiation for the oath and do good).

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| نِسَاؤُكُمْ | حَرْثٌ | لَكُمْ | فَاتُوا حَرْثَكُمْ | أَنَّى شِئْتُمْ |
| your wives | (are) a tilth | for you | so go to your tilth | as (when and how) you wish |
| وَقَدِّمُوا | وَاتَّقُوا اللَّهَ | وَأَعْلَمُوا | لِأَنْفُسِكُمْ | وَبَشِّرِ الْمُؤْمِنِينَ ﴿٢٢٤﴾ |
| and send forth (good deeds) | and fear Allah | and know | for yourselves | and give good tidings to the believers |
| أَنْكُمْ | مُلْقُوهُ ^{٢٢٣} | وَبَشِّرِ الْمُؤْمِنِينَ ﴿٢٢٤﴾ | عُرْضَةً | لِأَيْمَانِكُمْ |
| that you | (will) meet Him | and give good tidings to the believers | impediment (an excuse) | in your oaths |
| وَلَا تَجْعَلُوا اللَّهَ | وَتَتَّقُوا | وَتُصْلِحُوا بَيْنَ | النَّاسِ | أَنْ تَبَرُّوا |
| and make not Allah (Allah's Name) | and act piously | and reconcile among | the mankind | that you do good |
| وَاللَّهُ | سَمِيعٌ | عَلِيمٌ ﴿٢٢٥﴾ | | |
| and Allah | (is) All-Hearing | All-Knowing | | |

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ غَفُورٌ
 حَلِيمٌ ﴿٢٢٥﴾ لِلَّذِينَ يُؤُولُونَ مِنْ نِسَائِهِمْ تَبْرُؤٌ أَرْبَعَةٌ أَشْهُرٌ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ
 رَحِيمٌ ﴿٢٢٦﴾ وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٧﴾

225. Allāh will not call you to account for that which is unintentional in your oaths, but He will call you to account for that which your hearts have earned. And Allāh is Oft-Forgiving, Most Forbearing. 226. Those who take an oath not to have sexual relation with their wives must wait for four months, then if they return (change their mind in this period), verily, Allāh is Oft-Forgiving, Most Merciful. 227. And if they decide upon divorce, then Allāh is All-Hearer, All-Knower.

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| لَا يُؤَاخِذُكُمُ اللَّهُ | | بِالْغَوَى | | فِي أَيَّمَانِكُمْ | |
| Allah will not blame you | | for vain utterances | | in your oaths | |
| وَلَكِنْ يُؤَاخِذُكُمُ | | بِمَا | كَسَبَتْ قُلُوبُكُمْ | وَاللَّهُ | |
| [and] but He will call you to account | | for what | your hearts earned | and Allah | |
| عَفُورٌ | حَلِيمٌ | لِلَّذِينَ يُؤْلُونَ | | مِنْ نِسَائِهِمْ | |
| (is) Oft-Forgiving | All-Forbearing | for those who swear off abstinence | | from their wives | |
| تَرْبُصُ | أَرْبَعَةَ | أَشْهُرٍ | فَإِنْ قَاءُوا | فَإِنَّ اللَّهَ | عَفُورٌ |
| (is) a waiting | (for) four | months | then if they return | then verily Allah | (is) Oft-Forgiving |
| رَحِيمٌ | | وَإِنْ عَزَمُوا الطَّلَاقَ | | | |
| Most Merciful | | and if they resolve on (decide upon) divorce | | | |
| | | سَمِيعٌ | | فَإِنَّ اللَّهَ | |
| | | عَلِيمٌ | | then indeed Allah | |
| | | (is) All-Hearing | | All-Knowing | |

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ

228. And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allāh has created in their wombs, if they believe in Allāh and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards

obedience and respect) to what is reasonable, but men have a degree (of responsibility) over them. And Allāh is All-Mighty, All-Wise.

| | | | |
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| وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ | بِأَنْفُسِهِنَّ | ثَلَاثَةَ | قُرُوءٍ |
| and divorced women shall wait | concerning themselves | three | menstrual periods |
| وَلَا يَحِلُّ | لَهُنَّ | أَنْ يَكْتُمْنَ | مَا خَلَقَ اللَّهُ |
| and it is not allowed (lawful) | to them | that they conceal | what Allah has created |
| فِي أَرْحَامِهِنَّ | إِنْ كُنَّ | يُؤْمِنَنَّ بِاللَّهِ | وَالْيَوْمِ |
| in their wombs | if they | believe in Allah | and the Day |
| أَحَقُّ | بِرِدَّتِهِنَّ | فِي ذَلِكَ | |
| have better right (are more entitled) | to take them back | in that (period) | |
| إِنْ أَرَادُوا إِصْلَاحًا | وَلَهُنَّ | مِثْلُ | الَّذِي |
| if they intended for reconciliation | and for them (wives) | (is the) like | (of) that which |
| عَلَيْهِنَّ | بِالْمَعْرُوفِ | وَالرِّجَالِ | عَلَيْهِمْ |
| (is) on them | to what is reasonable | and for men | over them |
| وَاللَّهُ | عَزِيزٌ | حَكِيمٌ | |
| and Allah | (is) All-Mighty | All-Wise | |

الطَّلَاقُ مَرَّتَانٍ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَنٍ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا بِمَا
 ءَاتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا
 جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ
 هُمُ الظَّالِمُونَ ﴿٢٢٩﴾

229. The divorce is twice, after that either you retain her on reasonable terms or release her with kindness. And it is not lawful for you (men) to take back (from your wives) any of your *Mahr* (bridal-money given by the husband to his wife at the time of marriage) which you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allāh (e.g. to deal with each other on a fair basis). Then if you fear that they would not be able to keep the

limits ordained by Allāh, then there is no sin on either of them if she gives back (the *Mahr* or a part of it) for her *Al-Khul'* (divorce). These are the limits ordained by Allāh, so do not transgress them. And whoever transgresses the limits ordained by Allāh, then such are the *Zālimūn* (wrongdoers).

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| أَوْ تَسْرِحُ | بِمَعْرُوفٍ | فَإِمْسَاكِ | مَرَّتَانِ | أَطْلَقُ |
| or releasing | in a reasonable manner | then retaining | (is) twice | the divorce |
| مِمَّا | أَنْ تَأْخُذُوا | لَكُمْ | وَلَا يَحِلُّ | بِإِحْسَنِ |
| of what | that you take back | for you | and it is not lawful | with kindness |
| أَنْ يَخَافَا | إِلَّا | شَيْئًا | ءَاتَيْتُمُوهُنَّ | |
| that both fear | except | anything | you had given them (wives) | |
| فَإِنْ خِفْتُمْ | حُدُودَ اللَّهِ | أَلَّا يُقِيمَا | | |
| and if you fear | (the) limits (of) Allāh | that they will not be able to keep | | |
| فَلَا جُنَاحَ | حُدُودَ اللَّهِ | أَلَّا يُقِيمَا | | |
| then (there is) no sin | (the) limits (of) Allāh | that they both will not be able to keep | | |
| حُدُودَ اللَّهِ | تِلْكَ | بِهِ | فِيمَا أَفْنَدَتْ | عَلَيْهِمَا |
| (are the) limits (of) Allāh | these | for that | in what she paid as ransom | on both of them |
| حُدُودَ اللَّهِ | وَمَنْ يَنْعَدْ | فَلَا تَعْتَدُوهَا | | |
| (the) limits (of) Allāh | and whoever transgresses | so (do) not transgress them | | |
| | الظَّالِمُونَ | هُمْ | فَأُولَٰئِكَ | |
| | (are) the wrongdoers | [they] | then those | |

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ، فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ

230. And if he has divorced her (the third time), then she is not lawful to him thereafter until she has married another husband. Then, if the other husband divorces her, it is no sin on both of them that they reunite, provided they feel that they can keep the limits ordained by Allāh. These are the limits of Allāh, which He makes plain for the people who have knowledge.

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| فَإِنْ طَلَّقَهَا | فَلَا تَحِلُّ | لَهُ | مِنْ بَعْدُ | حَتَّى تَنْكِحَ |
| and if he divorces her | then she is not lawful | for him | thereafter | until she marries |
| زَوْجًا | فَإِنْ طَلَّقَهَا | فَلَا جُنَاحَ | عَلَيْهِمَا | غَيْرُهُ |
| a husband | then if he divorces her | then (there is) no sin | on both of them | other than him |
| أَنْ يَتَرَاجَعَا | إِنْ ظَنَّا | أَنْ يُقِيمَا | | |
| that they return to one another | if both of them think | that they would be able to keep | | |
| حُدُودَ اللَّهِ | وَتِلْكَ | حُدُودُ اللَّهِ | يُبَيِّنُهَا | |
| (the) limits (of) Allah | and these | (are the) limits (of) Allah | He makes them clear | |

لِقَوْمٍ يَعْلَمُونَ ﴿٣١﴾

for (the) people who know

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَعَنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِنَعْنَدُوا وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٢﴾

231. And when you have divorced women and they are about to fulfil the term of their prescribed period, either take them back on reasonable basis or set them free on reasonable basis. But do not take them back to hurt them, and whoever does that, then he has wronged himself. And treat not the Verses (Laws) of Allāh as a jest, but remember Allāh's Favours on you (i.e. Islam), and that which He has sent down to you of the Book (i.e. the Qur'an) and Al-Hikmah (the Prophet's *Sunnah* – legal ways – Islamic jurisprudence) whereby He instructs you. And fear Allāh, and know that Allāh is All-Knower of everything.

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| وَإِذَا | طَلَقْتُمُ النِّسَاءَ | فَلَعَنَ أَجَلَهُنَّ | فَأَمْسِكُوهُنَّ |
| and when | you divorce women | and they reach their (prescribed) term | then retain them |
| بِمَعْرُوفٍ | أَوْ سَرِّحُوهُنَّ | بِمَعْرُوفٍ | وَلَا تُمْسِكُوهُنَّ |
| in a fair manner | or let them go | in a fair manner | and (do) not retain them |

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| يَفْعَلُ ذَلِكَ | وَمَنْ | لِنَعْتَدُوا ^ع | ضَرَارًا |
| does that | and whoso | so that you transgress | to hurt (them) |
| هُزُوا ^ع | وَلَا نَتَّخِذُوا آيَاتِ اللَّهِ | | فَقَدْ ظَلَمَ نَفْسَهُ ^ع |
| (as) a jest | and (do) not take (the) Verses (of) Allah | | then indeed he wrongs himself |
| وَمَا أُنْزِلَ | عَلَيْكُمْ | وَاذْكُرُوا نِعْمَتَ اللَّهِ | |
| and that which He sent down | upon you | and remember (the) Favour (of) Allah | |
| بِهِ ^ع | يَعْظُمُ | وَالْحِكْمَةِ | عَلَيْكُمْ |
| with it | He admonishes you | and (of) the Wisdom | of the Book upon you |
| عَلِيمٌ | شَيْءٍ | يَكُلِّ | وَأَتَّقُوا اللَّهَ |
| (is) All-Knower | thing | of every | that Allah and know (well) and fear Allah |

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَعْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَضَوْا بَيْنَهُنَّ بِالْمَعْرُوفِ^ع ذَلِكَ يُوعِظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَمْ أَزْكَى لَكُمْ وَأَطْهَرُ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٣٢﴾

232. And when you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands, if they mutually agree on reasonable basis. This (instruction) is an admonition for him among you who believes in Allāh and the Last Day. That is more virtuous and purer for you. Allāh knows and you know not.

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| وَإِذَا | طَلَقْتُمُ النِّسَاءَ | فَلَعْنَ أَجَلَهُنَّ | |
| and when | you divorce [the] women | and they reach their (prescribed) term | |
| فَلَا تَعْضُلُوهُنَّ | أَنْ يَنْكِحْنَ | أَزْوَاجَهُنَّ | |
| then prevent them not | that they get married | (to) their (former) husbands | |
| إِذَا تَرَضَوْا | بَيْنَهُنَّ | بِالْمَعْرُوفِ ^ع | ذَلِكَ يُوعِظُ بِهِ ^ع |
| when they agree | mutually | in a fair manner | that is admonished with it |
| مَنْ كَانَ | مِنْكُمْ | يُؤْمِنُ بِاللَّهِ | وَالْيَوْمِ الْآخِرِ |
| (he) who [is] | of you | believes in Allah | and the Day that the Last |

| | | | | | |
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| أَزْكَى | لَكُمْ | وَأَطْهَرُ | وَاللَّهُ يَعْلَمُ | وَأَنْتُمْ | لَا تَعْلَمُونَ |
| (is) more virtuous | for you | and purer | and Allah knows | and you | know not |

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا عَانَيْتُمْ بِالْمَعْرُوفِ وَأَنْتُمْ تَعْلَمُونَ أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

233. The mothers should suckle their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them. And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on reasonable basis. And fear Allāh and know that Allāh is All-Seer of what you do.

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| وَالْوَالِدَاتُ يُرْضِعْنَ | أَوْلَدَهُنَّ | حَوْلَيْنِ | كَامِلَيْنِ |
| and the mothers shall suckle | their children | (for) two years | whole |
| لِمَنْ أَرَادَ | أَنْ يُتِمَّ الرَّضَاعَةَ | وَعَلَى | الْمَوْلُودِ لَهُ |
| for (those) who desire | to complete the suckling | and on | (him) to whom the child is born |
| رِزْقُهُنَّ | وَكِسْوَتُهُنَّ | بِالْمَعْرُوفِ | لَا تُكَلَّفُ نَفْسٌ |
| (is) their (mothers) food | and their clothing | in a fair manner | a soul is not tasked |
| إِلَّا وُسْعَهَا | لَا تُضَارَّ وَالِدَةٌ | بِوَلَدِهَا | |
| except (to) its capacity | neither the mother should be made to suffer | for her child | |
| وَلَا | مَوْلُودٌ لَهُ | بِوَلَدِهِ | وَعَلَى الْوَارِثِ |
| nor | (he) to whom the child is born | for his child | and on the heir |
| | | مِثْلُ | |
| | | (is the) like | |

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| ذَٰلِكَ | فَإِنْ أَرَادَا فِصَالًا | عَنْ تَرَاضٍ | مِّنْهُمَا |
| (of) that | and if both decide on weaning | by mutual consent | of both of them |
| وَتَشَاوُرٍ | فَلَا جُنَاحَ | عَلَيْهِمَا | وَإِنْ أَرَدْتُمْ |
| and (after) consultation | then (there is) no sin | on them both | and if you decide |
| أَنْ تَسْتَزِعُوا | أَوْلَادَكُمْ | فَلَا جُنَاحَ | عَلَيْكُمْ |
| to ask (another woman) to suckle | your children | then (there is) no sin | on you |
| إِذَا سَلَّمْتُمْ | مَا آتَيْتُمْ | بِالْمَعْرُوفِ | وَاتَّقُوا اللَّهَ |
| when you pay | what you give | in a fair manner | and fear Allah |
| | أَنَّ اللَّهَ | يَعْلَمُ مَا تَعْمَلُونَ | |
| | that Allah | (is) All-Seer of what you do | |

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٣٤﴾

234. And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days, then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a just and honourable manner (i.e. they can marry). And Allāh is Well-Acquainted with what you do.

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| وَالَّذِينَ يُتَوَفَّوْنَ | مِنْكُمْ | وَيَذَرُونَ أَزْوَاجًا | يَتَرَبَّصْنَ |
| and those who die | of you | and leave wives behind | they (the wives) shall wait |
| بِأَنْفُسِهِنَّ | أَرْبَعَةَ أَشْهُرٍ | وَعَشْرًا | فَإِذَا بَلَغْنَ |
| with (regard to) themselves | (for) four months | and ten (days) | and when they reach |
| أَجَلَهُنَّ | فَلَا جُنَاحَ | عَلَيْكُمْ | فِيمَا فَعَلْنَ |
| their (waiting) term | then (there is) no sin | on you | in what they do |
| فِي أَنْفُسِهِنَّ | بِالْمَعْرُوفِ | وَاللَّهُ | يَعْلَمُ مَا تَعْمَلُونَ |
| concerning themselves | in a fair manner | and Allah | (is) Well-Aware of what you do |

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ عِلْمَ اللَّهِ أَنْكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ، وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿٢٣٥﴾

235. And there is no sin on you if you make a hint of betrothal or conceal it in yourselves, Allāh knows that you will remember them, but do not make a promise of contract with them in secret except that you speak an honourable saying (according to the Islamic law). And do not consummate the marriage until the term prescribed is fulfilled. And know that Allāh knows what is in your minds, so fear Him. And know that Allāh is Oft-Forgiving, Most Forbearing.

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| وَلَا جُنَاحَ | عَلَيْكُمْ | فِيمَا عَرَّضْتُمْ | بِهِ | مِنْ خِطْبَةِ |
| and (there is) no sin | on you | in what you offered | [with it] | of marriage proposal |
| النِّسَاءِ | أَوْ أَكْنَنْتُمْ | فِي أَنْفُسِكُمْ | عِلْمَ اللَّهِ أَنْكُمْ | |
| (to such) women | or you conceal (it) | in yourselves | Allah knows that you | |
| سَتَذْكُرُونَهُنَّ | وَلَكِنْ | لَا تُوَاعِدُوهُنَّ | | |
| will mention / remember them | [and] but | (do) not make a promise with them | | |
| سِرًّا | إِلَّا | أَنْ تَقُولُوا قَوْلًا | مَعْرُوفًا | |
| secretly | except | that you say (something) a saying | honourable | |
| وَلَا تَعْزِمُوا | عُقْدَةَ | النِّكَاحِ | حَتَّى يَبْلُغَ الْكِتَابُ | |
| and (do) not resolve on | (the) tie | (of) marriage | until the prescribed term reaches | |
| أَجَلَهُ | وَاعْلَمُوا | أَنَّ اللَّهَ يَعْلَمُ | مَا | فِي أَنْفُسِكُمْ |
| its end | and know | that Allah knows | what | (is) in yourselves |
| فَاحْذَرُوهُ | وَاعْلَمُوا | أَنَّ اللَّهَ | غَفُورٌ | حَلِيمٌ |
| so beware of Him | and know | that Allah | (is) Oft-Forgiving | All-Forbearing |

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ

عَلَى الْمَوْسِعِ قَدْرُهُ، وَعَلَى الْمُقْتِرِ قَدْرُهُ، مَتَعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ ﴿٢٣٦﴾

236. There is no sin on you, if you divorce women while yet you have not touched (had sexual relation with) them, nor appointed to them their *Mahr* (bridal-money given by the husband to his wife at the time of marriage). But bestow on them (a suitable gift), the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good.

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| لَمْ تَمْسُوهُنَّ | مَا | إِنْ طَلَقْتُمُ النِّسَاءَ | عَلَيْكُمْ | لَا جُنَاحَ |
| you have not touched them | while | if you divorce women | on you | (there is) no sin |
| وَمِمَّا مَتَّعُوهُنَّ | فَرِيضَةً | لَهُنَّ | أَوْ تَفْرِضُوا | |
| and provide for them | a settled portion (dower) | for them | or you have (not) fixed | |
| قَدْرُهُ | وَعَلَى الْمُقْتِرِ | قَدْرُهُ | عَلَى الْمَوْسِعِ | |
| according to his means | and on the poor | according to his means | upon the wealthy | |
| عَلَى الْمُحْسِنِينَ ﴿٢٣٧﴾ | حَقًّا | بِالْمَعْرُوفِ | مَتَعًا | |
| upon the good-doers | (is) a duty | reasonable | a provision | |

وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُوا أَوْ يَعْفُوا الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٧﴾

237. And if you divorce them before you have touched (had a sexual relation with) them, and you have appointed to them the *Mahr* (bridal-money given by the husband to his wife at the time of marriage), then pay half of that (*Mahr*), unless they (the women) agree to forego it, or he (the husband), in whose hands is the marriage tie, agrees to forego and give her full appointed *Mahr*. And to forego and give (her the full *Mahr*) is nearer to *At-Taqwa* (piety, righteousness). And do not forget liberality between yourselves. Truly, Allāh is All-Seer of what you do.

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| وَأِنْ طَلَقْتُمُوهُنَّ | مِنْ قَبْلِ | أَنْ تَمْسُوهُنَّ |
| and if you divorce them | before | [that] you have touched them |

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| وَقَدْ فَرَضْتُمْ | هَٰؤُلَاءِ | فَرِيضَةً | فَنِصْفُ |
| and indeed you have fixed | for them | a settled portion (dower) | then (pay) half |
| مَا فَرَضْتُمْ | إِلَّا | أَنْ يَعْفُوا | أَوْ يَعْفُوا |
| (of) what you have fixed | unless | [that] they (agree to) forego (it) | or (agrees to) forego |
| الَّذِي | بِيَدِهِ | عُقْدَةُ | النِّكَاحِ |
| he | in whose hand | (is the) knot | (of) marriage |
| أَقْرَبُ | لِلتَّقْوَىٰ | وَلَا تَنْسُوا الْفَضْلَ | بَيْنَكُمْ |
| (is) closer | to piety | and (do) not forget the grace (liberality) | among yourselves |
| إِنَّ اللَّهَ | | بِمَا تَعْمَلُونَ بَصِيرٌ | |
| indeed Allah | | (is) All-Seer of what you do | |

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾ فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٢٣٩﴾ وَالَّذِينَ يَتَّقُونَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَّعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٤٠﴾

238. Guard strictly (five obligatory) As-Salawāt (the prayers) especially the middle Salāt (i.e. the best prayer - 'Asr). And stand before Allāh with obedience [and do not speak to others during the Salāt (prayers)]. 239. And if you fear (an enemy), perform Salāt (pray) on foot or riding. And when you are in safety, offer the Salāt (prayer) in the manner He has taught you, which you knew not (before). 240. And those of you who die and leave behind wives should bequeath for their wives a year's maintenance and residence without turning them out, but if they (wives) leave, there is no sin on you for that which they do of themselves, provided it is honourable (e.g. lawful marriage). And Allāh is All-Mighty, All-Wise.

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| حَافِظُوا عَلَى الصَّلَوَاتِ | وَالصَّلَاةِ | الْوُسْطَىٰ | وَقُومُوا |
| be watchful over (offer regularly) the prayers | and the prayer | [the] middle | and stand up |

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| لِلَّهِ قَنِينِينَ ﴿٢٢٨﴾ | فَإِنْ خِفْتُمْ | فَرِحَالًا | أَوْ رُكْبَانًا |
| for Allah devoutly obedient | and if you fear | then on foot | or riding |
| فَإِذَا أَمِنْتُمْ | فَاذْكُرُوا اللَّهَ | كَمَا عَلَّمَكُمْ | |
| and when you feel secured | then remember Allah | as He has taught you | |
| مَا لَمْ تَكُونُوا | تَعْلَمُونَ ﴿٢٢٩﴾ | وَالَّذِينَ يَتَوَقَّوْنَ | مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا |
| that which you did not | know | and those who die | of you and leave wives |
| وَصِيَّةً | لِأَزْوَاجِهِمْ | مَتَاعًا | إِلَى الْهَوْلِ غَيْرَ |
| (should make) a bequest | for their wives | (for) maintenance | for one year without |
| إِخْرَاجٍ | فَإِنْ خَرَجْنَ | فَلَا جُنَاحَ | عَلَيْكُمْ فِي مَا فَعَلْتُمْ |
| turning (them) out | but if they leave | then (there is) no sin | on you in what they do |
| فِي أَنْفُسِهِنَّ | مِنْ مَعْرُوفٍ | وَاللَّهُ | عَزِيزٌ حَكِيمٌ ﴿٢٣٠﴾ |
| for themselves | In honourable manner | and Allah | (is) All-Mighty All-Wise |

وَالْمُطَلَّقَاتِ مَتَّعٌ بِالْمَعْرُوفِ ۖ حَقًّا عَلَى الْمُتَّقِينَ ﴿٢٣١﴾ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ ۚ لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٣٢﴾ أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ ۚ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٢٣٣﴾

241. And for divorced women, maintenance (should be provided) on reasonable (scale). This is a duty on *Al-Muttaqūn* (the pious). 242. Thus Allāh makes clear His *Ayāt* (Laws) to you, in order that you may understand. 243. Did you (O Muhammad ﷺ) not think of those who went forth from their homes in thousands, fearing death? Allāh said to them, "Die." And then He restored them to life. Truly, Allāh is full of bounty to mankind, but most men thank not.

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| وَالْمُطَلَّقَاتِ | مَتَّعٌ | بِالْمَعْرُوفِ | حَقًّا |
| and for divorced women | (is) a provision | on a reasonable scale | a duty |
| عَلَى الْمُتَّقِينَ ﴿٢٣١﴾ | كَذَلِكَ يُبَيِّنُ اللَّهُ | لَكُمْ | ءَايَاتِهِ ۚ |
| on the pious | thus Allah makes clear | for you | His Injunctions |

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| لَعَلَّكُمْ تَعْقِلُونَ ﴿٢١٩﴾ | | أَلَمْ تَرَ | | إِلَى الَّذِينَ خَرَجُوا | |
| so that you may understand | | (have) you not looked? | | to those who went forth | |
| مِنْ دِيَارِهِمْ | وَهُمْ | أُلُوفٌ | حَذَرَ | الْمَوْتِ | فَقَالَ |
| from their homes | while they | (were in) thousands | (for) fear | (of) death | and said |
| لَهُمْ اللَّهُ | مُوتُوا | ثُمَّ أَحْيَاهُمْ | إِنَّ اللَّهَ | لَذُو فَضْلٍ | |
| Allah to them | die | then He revived them | indeed Allah | (is) Bounteous/Gracious | |
| عَلَى النَّاسِ | | وَلَكِنَّ أَكْثَرَ | النَّاسِ | لَا يَشْكُرُونَ ﴿٢٢٠﴾ | |
| to mankind | | [and] but most | (of) [the] people | (do) not give thanks | |

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٤٤﴾ مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْصُطُ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾

244. And fight in the way of Allāh and know that Allāh is All-Hearer, All-Knower. 245. Who is he that will lend to Allāh a goodly loan so that He may multiply it to him many times? And it is Allāh that decreases or increases (your provisions), and to Him you shall return.

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| وَقَاتِلُوا | فِي سَبِيلِ اللَّهِ | وَاعْلَمُوا | أَنَّ اللَّهَ | سَمِيعٌ | عَلِيمٌ ﴿٢٤٤﴾ |
| and fight | in (the) way (of) Allah | and know | that Allah | (is) All-Hearer | All-Knower |
| مَنْ | ذَا الَّذِي | يُقْرِضُ اللَّهَ قَرْضًا | حَسَنًا | فَيُضَاعِفُهُ | |
| who | (is) the one who | lends Allah a loan | goodly | so (that) He will multiply it | |
| لَهُ | أَضْعَافًا كَثِيرَةً | وَاللَّهُ يَقْبِضُ | وَيَبْصُطُ | | |
| for him | many times | and Allah straitens (decreases) | and amplifies (increases) | | |
| وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾ | | | | | |
| and to Him you will be returned | | | | | |

أَلَمْ تَرَ إِلَى الَّذِينَ بَنَوْا بُيُوتًا لِتَتَنَزَّلَ فِيهَا خَلْقُهُمْ ثُمَّ اتَّخَذُوا آلَهُمُ الْبَنَاتِ وَأَتَيْنَهُنَّ الْفَوَاحِشَ وَأَتَيْنَهُنَّ الْمَنَاقِبَ أَفَمَنْ يَبْذُلُونَ مَنَاقِبَهُمْ فِي سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا

نُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أَخْرَجَنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا
فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٦٦﴾

246. Have you not thought about the group of the Children of Israel after (the time of) Mūsā (Moses)? When they said to a Prophet of theirs, "Appoint for us a king and we will fight in Allāh's way." He said, "Would you then refrain from fighting, if fighting was prescribed for you?" They said, "Why should we not fight in Allāh's way while we have been driven out of our homes and our children (families have been taken as captives)?" But when fighting was ordered for them, they turned away, all except a few of them. And Allāh is All-Knower of the Zālimūn (polytheists and wrongdoers).

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| أَلَمْ تَرَ | إِلَى الْمَلَأِ | مِنْ بَنِي | إِسْرَءِيلَ | مِنْ بَعْدِ | مُوسَى |
| (have) you not seen? | [to] the Chiefs | of (the) Children | (of) Israel | after | Moses |
| إِذْ قَالُوا | لِنَبِيٍّ | لَّهُمْ | أَبْعَثْ لَنَا | مَلِكًا | |
| when they said | to a Prophet | of theirs | appoint for us | a king | |
| نُقَاتِلُ فِي سَبِيلِ اللَّهِ | قَالَ | هَلْ عَسَيْتُمْ | إِنْ | | |
| we will fight in (the) way (of) Allah | he said | (is) it expected of you (would you)? | if | | |
| كُتِبَ عَلَيْكُمُ | الْقِتَالُ | أَلَّا تُقَاتِلُوا | قَالُوا وَمَا | لَنَا | |
| is prescribed upon you | the fighting | that you fight not | they said and what | (is) for us | |
| أَلَّا نُقَاتِلَ | فِي سَبِيلِ اللَّهِ | وَقَدْ أَخْرَجَنَا | | | |
| that we shall not fight | in (the) way (of) Allah | while surely we have been driven out | | | |
| مِنْ دِيَارِنَا | وَأَبْنَائِنَا | فَلَمَّا كُتِبَ | عَلَيْهِمْ | | |
| from our homes | and our children (families) | but when was prescribed | for them | | |
| الْقِتَالُ | تَوَلَّوْا | إِلَّا قَلِيلًا | مِّنْهُمْ | وَاللَّهُ | |
| the fighting | they turned back | except a few | of them | and Allah | |

عَلِيمٌ بِالظَّالِمِينَ ﴿٦٦﴾
(is) All-Knower of the wrongdoers

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ

الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ
 اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي
 مُلْكَهُ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٤٧﴾

247. And their Prophet (Samuel ﷺ) said to them, "Indeed Allāh has appointed Tālūt (Saul) as a king over you." They said, "How can he be a king over us when we are fitter than him for the kingdom, and he has not been given enough wealth." He said: "Verily, Allāh has chosen him above you and has increased him abundantly in knowledge and stature. And Allāh grants His kingdom to whom He wills. And Allāh is All-Sufficient for His creatures' needs, All-Knower."

| | | | | | | |
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| وَقَالَ | لَهُمْ | نَبِيِّهِمْ | إِنَّ اللَّهَ | قَدْ بَعَثَ | لَكُمْ | طَالُوتَ |
| and said | to them | their Prophet | indeed Allah | has surely appointed | for you | Talut (Saul) |
| مَلِكًا | قَالُوا | أَنَّى يَكُونُ | لَهُ | الْمُلْكُ | عَلَيْنَا | وَنَحْنُ |
| (as) a king | they said | how would be | for him | the kingship | over us | while we |
| أَحَقُّ | بِالْمُلْكِ | مِنْهُ | وَلَمْ يُؤْتَ | سَعَةً | | |
| (are) more deserving | for the kingship | than he | and he has not been given | plenty | | |
| مِنَ الْمَالِ | قَالَ | إِنَّ اللَّهَ اصْطَفَاهُ | عَلَيْكُمْ | وَزَادَهُ | | |
| of [the] wealth | he said | indeed Allah has chosen him | over you | and has increased him | | |
| بَسْطَةً | فِي الْعِلْمِ | وَالْجِسْمِ | وَاللَّهُ يُؤْتِي مُلْكَهُ | | | |
| abundantly | in knowledge | and physique (stature) | and Allah grants His kingdom | | | |
| مَنْ يَشَاءُ | وَاللَّهُ | وَسِعٌ | عَلِيمٌ | | | |
| (to) whom He wills | and Allah | (is) All-Sufficient | All-Knower | | | |

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ
 مِّنْ رَبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آءَالُ مُوسَىٰ وَءَالُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ
 إِنَّ فِي ذَلِكَ لَآيَةً لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ ﴿٢٤٨﴾

248. And their Prophet (Samuel ﷺ) said to them: "Verily, the sign of His kingdom

is that there shall come to you *At-Tābūt* (a wooden box), wherein is *Sakīnah* (peace and reassurance) from your Lord and a remnant of that which the household of Mūsā (Moses) and the household of Hārūn (Aaron) left behind, carried by the angels. Verily, in this is a sign for you if you are indeed believers."

| | | | | |
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| وَقَالَ | لَهُمْ | نَبِيُّهُمْ | إِنَّ آيَةَ | مُلْكِهِ |
| and said | to them | their Prophet | indeed a sign | (of) his kingship |
| أَنْ يَأْتِيَكُمْ | الَّتَابُوتُ | فِيهِ | سَكِينَةٌ | مِنْ رَبِّكُمْ |
| (is) that (there) would come to you | the Ark | in it (lies) | peace | from your Lord |
| وَبَقِيَّةٌ | مِمَّا تَرَكَ | عَالُ | مُوسَى | وَعَالُ |
| and a remnant | of what left | (the) family | (of) Moses | (of) Aaron |
| تَحْمِلُهُ | الْمَلَائِكَةُ | إِنَّ فِي ذَلِكَ | لَآيَةً | لَكُمْ |
| will carry it | the angels | truly | in that | (is) a sign |
| | | | for you | if you are believers |

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بَنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنْ اغْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرَبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلتَقُوا اللَّهَ كَم مِّن فِتْنَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةٌ كَثِيرَةٌ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٢٤٩﴾

249. Then when Tālūt (Saul) set out with the army, he said: "Verily, Allāh will try you by a river. So, whoever drinks thereof, he is not of me; and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand." Yet, they drank thereof, all, except a few of them. So when he had crossed it (the river), he and those who believed with him, they said: "We have no power this day against Jālūt (Goliath) and his hosts." But those who knew with certainty that they were going to meet Allāh, said: "How often a small group overcame a mighty host by Allāh's Leave?" And Allāh is with As-Sābirūn (the patient).

| | | | | |
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| فَلَمَّا فَصَلَ | طَالُوتُ | بِالْجُنُودِ | قَالَ | إِنَّ اللَّهَ مُبْتَلِيكُمْ |
| and when set out | Talut (Saul) | with forces | he said | verily Allah will test you |
| بِنَهَرٍ | فَمَنْ شَرِبَ | مِنْهُ | فَلَيْسَ | مِنْى |
| with a river | so whoever drinks | of it | then he is not | of me |
| لَمْ يَطْعَمَهُ | فَإِنَّهُ | مِنْى | إِلَّا مَنْ أَغْرَفَ | غُرْفَةً |
| tastes it not | then indeed he | (is) of me | except (he) who takes | (in the) hollow |
| بِيَدِهِ | فَشَرَبُوا | مِنْهُ | إِلَّا قَلِيلًا | مِنْهُمْ |
| of his hand | then they drank | of it | except a few | of them |
| هُوَ | وَالَّذِينَ آمَنُوا | مَعَهُ | قَالُوا | لَا طَاقَةَ |
| he | and those who believed | with him | they said | (there is) no strength |
| الْيَوْمَ | بِجَالُوتَ | وَجُنُودِهِ | قَالَ الَّذِينَ | يَظُنُّونَ أَنَّهُمْ |
| today | against Jalut (Goliath) | and his forces | said those who | knew that they |
| مُلْكُوا اللَّهَ | كَمْ | مِنْ فِئَةٍ | قَلِيلَةٍ | غَلَبَتْ فِئَةً |
| would meet Allah | how often | of a group | small | overcame a group |
| بِإِذْنِ اللَّهِ | وَاللَّهُ | مَعَ | الصَّابِرِينَ | |
| by (the) Leave (of) Allah | and Allah | (is) with | the patient ones | |

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٥٠﴾ فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَءَاتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَٰكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥١﴾ تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢٥٢﴾

invoked: "Our Lord! Pour forth on us patience, and set firm our feet and make us victorious over the disbelieving people." 251. So they routed them by Allāh's Leave and Dāwūd (David) killed Jālūt (Goliath), and Allāh gave him [Dāwūd (David)] the kingdom [after the death of Tālūt (Saul) and Samuel] and *Al-Hikmah* (Prophethood), and taught him of that which He willed. And if Allāh did not check one set of people by means of another, the earth would indeed be full of mischief. But Allāh is full of bounty to the 'Ālamīn (mankind, jinn and all that exists). 252. These are the Verses of Allāh, We recite them to you (O Muhammad ﷺ) in truth, and surely, you are one of the Messengers (of Allāh).

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| وَلَمَّا بَرَزُوا | لِجَالُوتَ | وَجُودِهِ | قَالُوا رَبَّنَا |
| and when they went forth | for Jalut (Goliath) | and his forces | they said our Lord |
| أَفْرِغْ عَلَيْنَا صَبْرًا | وَتَبَيَّنْتَ أَقْدَامَنَا | وَأَنْصُرْنَا | عَلَى الْقَوْمِ |
| pour forth on us | and make firm our steps | and grant us victory | over the people |
| الْكَافِرِينَ | فَهَزَمُوهُمْ | بِإِذْنِ اللَّهِ | وَقَتَلَ دَاوُدُ |
| the disbelieving | so they routed them | by (the) Leave (of) Allah | and David killed |
| جَالُوتَ | وَأَتَاهُ اللَّهُ | الْمُلْكَ | وَالْحِكْمَةَ |
| Goliath | and Allah gave him | the kingdom | and taught him |
| مِمَّا يَشَاءُ | وَلَوْلَا دَفْعُ اللَّهِ | النَّاسَ | بَعْضَهُمُ |
| of what He willed | and had (it) not been for Allah's repelling | the people | some of them |
| بِبَعْضٍ | لَفَسَدَتِ الْأَرْضُ | وَلَكِنَّ اللَّهَ | |
| by (some) others | the earth would surely be overlaid with mischief | [and] but Allah | |
| دُوَفِّلِ | عَلَى الْعَالَمِينَ | تِلْكَ | آيَاتِ اللَّهِ |
| (is) Bounteous | to the worlds | these | (are the) Verses (of) Allah |
| نَتْلُوهَا | عَلَيْكَ بِالْحَقِّ | وَإِنَّكَ | لَمِنَ الْمُرْسَلِينَ |
| We recite them | to you with truth | and indeed you (are) | surely of the Messengers |

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَلَوْ شَاءَ اللَّهُ مَا أَقْتَتَلُوا الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ ءَامَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا أَقْتَتَلُوا وَلَكِنْ اللَّهُ يَفْعَلُ مَا يُرِيدُ ﴿٢٥٣﴾

253. Those Messengers! We preferred some of them to others; to some of them Allāh spoke (directly); others He raised to degrees (of honour); and to 'Isā (Jesus), the son of Maryam (Mary), We gave clear proofs and evidences, and supported him with Rūh-ul-Qudus [Jibrāil (Gabriel)]. If Allāh had willed, succeeding generations would not have fought against each other, after clear Verses of Allāh had come to them, but they differed – some of them believed and others disbelieved. If Allāh had willed, they would not have fought against one another, but Allāh does what He wills.

| تِلْكَ | الرُّسُلُ | فَضَّلْنَا بَعْضَهُمْ | عَلَى بَعْضٍ |
|--------------------------|------------------------------|--|------------------------------|
| those | Messengers | We preferred (exalted) some of them | over (some) others |
| مِنْهُمْ | مَنْ كَلَّمَ اللَّهُ | وَرَفَعَ بَعْضَهُمْ | دَرَجَاتٍ |
| of them (are some) | (to) whom Allah spoke | and raised some of them | (in) degrees (status) |
| وَآتَيْنَا | عِيسَى ابْنَ مَرْيَمَ | الْبَيِّنَاتِ | وَأَيَّدْنَاهُ |
| and We gave (granted) | Jesus son (of) Mary | clear signs | and We supported him |
| بِرُوحِ الْقُدُسِ | وَلَوْ شَاءَ اللَّهُ | مَا أَقْتَتَلُوا | |
| with the Holy Spirit | and if Allah had willed | would not have fought one another | |
| الَّذِينَ | مِنْ بَعْدِهِمْ | مِنْ بَعْدِ مَا | جَاءَتْهُمْ |
| those who | (came) after them (Prophets) | after | clear signs had come to them |
| وَلَكِنْ اخْتَلَفُوا | فَمِنْهُمْ | مَنْ ءَامَنَ | وَمِنْهُمْ |
| [and] but they differed | and of them (are some) | who believed | and of them (are some) |
| مَنْ كَفَرَ | وَلَوْ شَاءَ اللَّهُ | مَا أَقْتَتَلُوا | |
| who disbelieved (denied) | and if Allah had willed | they would not have fought one another | |

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| مَا يُرِيدُ ﴿٢٥٤﴾ | وَلَكِنَّ اللَّهَ يَفْعَلُ |
| what He likes (wants) | [and] but Allah does |

يَتَّيِّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِّن قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةٌ وَلَا شَفْعَةً ۚ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿٢٥٤﴾

254. O you who believe! Spend of that which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the *Zālimūn* (wrongdoers).

| | | | | | |
|---|---------------------|-------------------|-----------------|-------------|----------------------|
| يَتَّيِّهَا | الَّذِينَ ءَامَنُوا | أَنْفِقُوا مِمَّا | رَزَقْنَاكُمْ | مِّن قَبْلِ | أَنْ يَأْتِيَ يَوْمٌ |
| O (you) | who believe | spend of that | We provided you | before | [that] a Day comes |
| لَا بَيْعَ | | | | | |
| (there will be) no bargaining (selling) | | | | | |
| فِيهِ | | | | | |
| in it | | | | | |
| وَلَا خُلَّةٌ | | | | | |
| nor friendship | | | | | |
| وَلَا شَفْعَةً | | | | | |
| nor intercession | | | | | |
| وَالْكَافِرُونَ | | | | | |
| and (it is) the disbelievers | | | | | |
| هُمْ | | | | | |
| [they] | | | | | |
| الظَّالِمُونَ ﴿٢٥٤﴾ | | | | | |
| (who are) the wrongdoers | | | | | |

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

255. Allāh! *Lā ilāha illa Huwa* (none has the right to be worshipped but He), *Al-Hayyul-Qayyum* (the Ever Living, the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never encompass anything of His Knowledge except that which He wills. His *Kursī* extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. (This Verse 2:255 is called *Ayāt-ul-Kursī*)

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| اللَّهُ | لَا إِلَهَ | إِلَّا هُوَ | الْحَيُّ | الْقَيُّومُ |
| Allah | (there is) no god | but He | the Ever-Living | the Sustainer & Protector |
| لَا تَأْخُذْهُ | سِنَةٌ | وَلَا نَوْمٌ | لَهُ | مَا |
| neither overtakes Him | slumber | nor sleep | to Him (belongs) | what |
| وَمَا | فِي الْأَرْضِ | مَنْ | ذَا | الَّذِي |
| and what | (is) on the earth | who (is) | that | who |
| إِلَّا | بِإِذْنِهِ | يَعْلَمُ مَا | بَيْنَ | أَيْدِيهِمْ |
| except | with His Permission | He knows what | (is) between | their hands |
| وَمَا | خَلْفَهُمْ | وَلَا يُحِيطُونَ | بِشَيْءٍ | مِّنْ عِلْمِهِ |
| and what | (is) after them | and they never encompass | anything | of His Knowledge |
| إِلَّا | بِمَا شَاءَ | وَسِعَ كُرْسِيُّهُ | الْسَّمَوَاتِ | |
| except | [of] what He willed | His Chair (dominion) extends (overspreads) | the heavens | |
| وَالْأَرْضِ | وَلَا يَئُودُهُ | حِفْظُهُمَا | | |
| and the earth | and (does) not weary Him | their upholding (guarding them) | | |
| | وَهُوَ الْعَلِيُّ | الْعَظِيمُ | | |
| | and He (is) the Most High | the Most Great | | |

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمَرْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

256. There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in *Tāghūt* and believes in Allāh, then he has grasped the most trustworthy handhold that will never break. And Allāh is All-Hearer, All-Knower.

| | | | |
|---------------------------------|-------------------------------------|------------------------------|------------------|
| لَا إِكْرَاهَ | فِي الدِّينِ | قَدْ تَبَيَّنَ | الرُّشْدُ |
| (there is) no compulsion | in the religion | verily has become distinct | the Right (Path) |
| مِنَ الْغَيِّ | فَمَنْ يَكْفُرُ | بِالطَّاغُوتِ | |
| from the wrong | hence whoever disbelieves (rejects) | in false deities (evil ones) | |

| | | | | |
|------------------------|-----------|--------------------------|-----------------|------------|
| وَيُؤْمِنُ | بِاللَّهِ | فَقَدْ اسْتَمْسَكَ | بِالْعُرْوَةِ | الْوُثْقَى |
| and believes | in Allah | then indeed he took hold | of the handhold | [the] firm |
| لَا أَنْفِصَامَ | هَآ | وَاللَّهُ | سَمِيعٌ | عَلِيمٌ |
| (there is) no breakage | for it | and Allah | (is) All-Hearer | All-Knower |

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَائُهُمُ
الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا
خَالِدُونَ ﴿٢٥٧﴾

257. Allāh is the *Walī* (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their *Auliya* (supporters and helpers) are *Tāghūt* (false deities and false leaders), they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever.

| | | |
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| يُخْرِجُهُم | وَلِيُّ الَّذِينَ آمَنُوا | اللَّهُ |
| He brings them out | (is the) Guardian (of) those who believed | Allah |
| أُولِيَائِهِمْ | وَالَّذِينَ كَفَرُوا | إِلَى النُّورِ |
| their guardians | and those who disbelieved | to [the] light |
| مِّنَ الظُّلُمَاتِ | إِلَى الظُّلُمَاتِ | الطَّاغُوتُ |
| from [the] darkness | to [the] darkness | (are) false deities (evil ones) |
| يُخْرِجُونَهُمْ | مِّنَ النَّارِ | أُولَٰئِكَ |
| they bring them out | from [the] light | those |
| خَالِدُونَ | فِيهَا | أَصْحَابُ النَّارِ |
| (will) abide forever | in it | (are the) dwellers of the Fire |

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ
رَبِّیَ الَّذِی یُحِیْ وَیُمِیتُ قَالَ أَنَا أَحْیَ وَأُمِیتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ یَأْتِی
بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِی کَفَرَ وَاللَّهُ لَا یَهْدِی
الْقَوْمَ الظَّالِمِينَ ﴿٢٥٨﴾

258. Have you not looked at him who disputed with Ibrāhīm (Abraham) about

his Lord (Allāh), because Allāh had given him the kingdom? When Ibrāhīm (Abraham) said (to him): "My Lord (Allāh) is He Who gives life and causes death." He said, "I give life and cause death." Ibrāhīm (Abraham) said, "Verily, Allāh brings the sun from the east; then bring it you from the west." So the disbeliever was utterly defeated. And Allāh guides not the people, who are Zālimūn (wrongdoers).

| | | | | | | | |
|---------------------------------------|--|------------------------------|--|------------------------|--|--------------------|--|
| أَلَمْ تَرَ | | حَاجَّ إِبْرَاهِيمَ | | إِلَى الَّذِي | | فِي رَبِّهِ | |
| (have) you not looked? | | disputed with Abraham | | at him who | | about his Lord | |
| أَنْ ءَاتَهُ اللَّهُ | | إِذْ | | الْمَلِكِ | | قَالَ إِبْرَاهِيمُ | |
| because Allah had given (granted) him | | when | | the kingdom | | Abraham said | |
| الَّذِي يُحْيِي | | وَيُمِيتُ | | قَالَ | | أَنَا أُحْيِي | |
| (is) He Who gives life | | and causes death | | he said | | I give life | |
| قَالَ إِبْرَاهِيمُ | | فَإِنَّ اللَّهَ | | يَأْتِي بِالشَّمْسِ | | مِنَ الْمَشْرِقِ | |
| Abraham said | | [then] verily Allah | | brings the sun | | from the east | |
| بِهَا | | فَبُهِتَ | | الَّذِي كَفَرَ | | | |
| it | | so was defeated (confounded) | | he who had disbelieved | | | |
| وَاللَّهُ | | لَا يَهْدِي الْقَوْمَ | | الظَّالِمِينَ | | | |
| and Allah | | (does) not guide the people | | (who are) wrongdoers | | | |

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ. قَالَ كَمْ لَبِثْتُ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ. قَالَ بَل لَّبِثْتُ مِائَةَ عَامٍ فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانْظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَ آيَةً لِلنَّاسِ وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٥٩﴾

259. Or like the one who passed by a town and it had tumbled over its roofs. He said: "Oh! How will Allāh ever bring it to life after its death?" So Allāh caused him to die for a hundred years, then raised him up (again). He said: "How long

did you remain (dead)?" He (the man) said: "(Perhaps) I remained (dead) a day or part of a day." He said: "Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh." When this was clearly shown to him, he said, "I know (now) that Allāh is Able to do all things."

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| أَوْ | كَأَلَّذِي | مَرَّ عَلَى قَرْيَةٍ | وَهِيَ | خَاوِيَةٌ | عَلَى عُرُوشِهَا |
| or | like the one who | passed by a town | and it | (had) tumbled | upon its roofs |
| قَالَ أَنَّى | يُحْيِي هَذِهِ اللَّهُ | | | | بَعْدَ مَوْتِهَا |
| he said how | will Allah bring (restore) to life this (town) | | | | after its death |
| فَأَمَاتَهُ اللَّهُ | مِائَةً | عَامٍ | ثُمَّ بَعَثَهُ | | |
| so Allah caused him to die | (for) a hundred | years | then He raised him up (to life) | | |
| قَالَ | كَمْ لَبِثْتُ | قَالَ | لَبِثْتُ يَوْمًا | | |
| He asked | how long (did) you remain (dead) | he said | I remained (dead for) a day | | |
| أَوْ بَعْضَ يَوْمٍ | قَالَ | بَلْ لَبِثْتُ | مِائَةً | عَامٍ | |
| or part (of) a day | He said | nay you have remained (dead) | (for) a hundred | years | |
| فَانْظُرْ إِلَى طَعَامِكَ | وَشَرَابِكَ | لَمْ يَتَسَنَّهْ | | | |
| then look at your food | and your drink | they (did) not show change (get musty) | | | |
| وَانْظُرْ إِلَى حِمَارِكَ | وَلِنَجْعَلَكَ | ءَايَةً | لِلنَّاسِ | | |
| and look at your donkey | and that We have made you | a sign | for the people | | |
| وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ | نُنَشِّرُهَا | ثُمَّ نَكْسُوهَا | | | |
| and look at the bones | how | then We will clothe them | | | |
| لَحْمًا | فَلَمَّا | تَبَيَّنَ لَهُ | قَالَ | أَعْلَمُ | أَنَّ اللَّهَ |
| (with) flesh | then when | it became clear to him | he said | I know | that Allah |
| عَلَى كُلِّ شَيْءٍ | | قَدِيرٌ | | | |
| over every thing | | (is) All-Powerful | | | |

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أُولَمْ تُؤْمِنُ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ أَجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾

260. And (remember) when Ibrāhīm (Abraham) said, "My Lord! Show me how You give life to the dead." He (Allāh) said: "Do you not believe?" He [Ibrāhīm (Abraham)] said: "Yes (I believe), but to be stronger in Faith." He said: "Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allāh is All-Mighty, All-Wise."

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| وَإِذْ قَالَ | إِبْرَاهِيمُ | رَبِّ | أَرِنِي | كَيْفَ |
| and (remember) when said | Abraham | my Lord | show me | how |
| تُحْيِي الْمَوْتَىٰ | قَالَ | أُولَمْ تُؤْمِنُ | قَالَ بَلَىٰ | وَلَٰكِن |
| You give life to the dead | He said | [and] (do) you not believe? | he said yes | [and] but |
| لِّيَطْمَئِنَّ قَلْبِي | قَالَ | فَخُذْ | أَرْبَعَةً مِّنَ الطَّيْرِ | فَصُرْهُنَّ |
| to satisfy my heart | He said | then take | of the birds | and cause them to incline |
| إِلَيْكَ | ثُمَّ أَجْعَلْ | عَلَىٰ كُلِّ | جَبَلٍ | مِّنْهُنَّ |
| to yourself | then put | on every | hill | of them |
| يَأْتِينَكَ | سَعْيًا | وَاعْلَمْ | أَنَّ اللَّهَ | عَزِيزٌ حَكِيمٌ |
| they will come to you | (in) haste (flying) | and know | that Allah | (is) All-Mighty All-Wise |

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِّائَةٌ حَبَّةٌ وَاللَّهُ يُضَاعِفُ لِمَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦١﴾ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبَعُونَ مِمَّا أَنْفَقُوا مَتًّا وَلَا أَذَىٰ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٢﴾

261. The likeness of those who spend their wealth in the way of Allāh, is as the

likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allāh gives manifold increase to whom He wills. And Allāh is All-Sufficient for His creatures' needs, All-Knower. 262. Those who spend their wealth in the Cause of Allāh, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve.

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| مَثَلٌ | الَّذِينَ | يُنْفِقُونَ أَمْوَالَهُمْ | فِي سَبِيلِ اللَّهِ |
| (the) example (likeness) | (of) those who | spend their wealth | in (the) way (of) Allah |
| كَمَثَلِ | حَبَّةٍ | أَنْبَتَتْ سَبْعَ | سَنَابِلَ |
| (is the) example | (of) a grain | it grows seven | ears |
| سُنْبُلَةٍ | مِائَةٍ | وَاللَّهُ يُضَاعِفُ | |
| ear | (is) a hundred | and Allah multiples (gives manifold increase) | |
| لِمَنْ يَشَاءُ | وَاللَّهُ | وَاسِعٌ | عَلِيمٌ |
| to whom He wills (pleases) | and Allah | (is) Munificent | All-Knower |
| أَمْوَالَهُمْ | فِي سَبِيلِ اللَّهِ | ثُمَّ | مَا أَنْفَقُوا |
| their wealth | in (the) Way (of) Allah | then | what they spent |
| مِنَّا | وَلَا أَذَى | لَهُمْ | |
| (with) reminder of generosity | and neither (by) hurting (them) injury | for them | |
| أَجْرُهُمْ | عِنْدَ رَبِّهِمْ | وَلَا خَوْفٌ | عَلَيْهِمْ |
| (is) their reward | with their Lord | and (shall be) no fear | on them |
| | | وَلَا هُمْ | يَحْزَنُونَ |
| | | nor shall they grieve | |

قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتْبَعُهَا أَذَىٰ وَاللَّهُ غَنِيٌّ حَلِيمٌ ﴿٢٦٣﴾ يَتَأَيَّهَا الَّذِينَ ءَامَنُوا لَا تَبْطُلُوا صَدَقَتِكُمْ بِالْمَنِّ وَالْأَذَىٰ كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٢٦٤﴾

263. Kind words and forgiving (of faults) are better than *Sadaqah* (charity)

followed by injury. And Allāh is Rich (Free of all needs) and He is Most Forbearing. 264. O you who believe! Do not render in vain your *Sadaqah* (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allāh, nor in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allāh does not guide the disbelieving people.

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| قَوْلٌ | مَعْرُوفٌ | وَمَغْفِرَةٌ | خَيْرٌ | مِّنْ صَدَقَةٍ |
| a word | kind | and forgiving (of faults) | (are) better | than Sadaqah (charity) |
| يَتَّبِعَهَا | أَذَى | وَاللَّهُ | غَنِيٌّ | حَلِيمٌ |
| which is followed | (by) hurt (injury) | and Allah | (is) All-Sufficient (Rich) | All-Forbearing |
| يَتَّيُّهَا | الَّذِينَ آمَنُوا | لَا تُبْطِلُوا صَدَقَتِكُمْ | بِالْمَنِّ | |
| O (you) | who believe | (do) not render in vain your charities | with reminders (of it) | |
| وَالْأَذَى | كَالَّذِي | يُنْفِقُ مَالَهُ | رِثَاءَ | النَّاسِ |
| and causing hurt (injury) | like the one who | spends his wealth | to be seen | (of) men |
| وَلَا يُؤْمِنُ | بِاللَّهِ | وَالْيَوْمِ | الْآخِرِ | فَمَثَلُهُ |
| and (does) not believe | in Allah | and the Day | the Last | then his example (likeness) |
| كَمَثَلِ | صَفْوَانٍ | عَلَيْهِ تَرَابٌ | فَأَصَابَهُ | وَإِبِلٌ فَتَرَكَهُ |
| (is the) likeness | (of) a smooth rock | over it | (is) dust | heavy rain then left it |
| صَلْدًا | لَّا يَقْدِرُونَ | عَلَى شَيْءٍ | مِّمَّا كَسَبُوا | وَاللَّهُ |
| bare | they have no control | over anything | of what they earned | and Allah |
| لَا يَهْدِي الْقَوْمَ | | الْكَافِرِينَ | | |
| (does) not guide the people | | [the] deniers (disbelievers) | | |

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَّبِيتًا مِّنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَكَانَتْ أَكْطَلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَلَتْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٥﴾

265. And the likeness of those who spend their wealth seeking Allāh's Pleasure while they in their own selves are sure and certain that Allāh will reward them (for their spending in His Cause), is the likeness of a garden on a height; heavy rain falls on it and it doubles its yield of harvest. And if it does not receive heavy rain, light rain suffices it. And Allāh is All-Seer (knows well) of what you do.

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| وَمَثَلُ | الَّذِينَ | يُنْفِقُونَ أَمْوَالَهُمْ | ابْتِغَاءً |
| and (the) likeness (example) | (of) those who | spend their wealth | seeking |
| مَرْضَاتِ اللَّهِ | وَتَثْبِيْتًا | مِّنْ أَنْفُسِهِمْ | كَمَثَلِ |
| (the) Pleasure (of) Allah | and (for) strengthening | of their souls | (is) like (the) example |
| جَنَّتُمْ | بِرَبْوَةٍ | أَصَابَهَا | وَإِلَّ |
| (of) a garden | on a hill | fell on it | heavy rain |
| لَمْ يُصِبْهَا | وَإِلَّ | فَطَلَّ | وَاللَّهُ |
| (did) not fall on it | heavy rain | then light rain | and Allah |
| يَمَّا تَعْمَلُونَ بَصِيرٌ | | | |
| (is) All-Seer of what you do | | | |

أَيُّودُ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

266. Would any of you wish to have a garden with date palms and vines, with rivers flowing underneath, and all kinds of fruits for him therein, while he is stricken with old age, and his children are weak (not able to look after themselves), then it is struck with a fiery whirlwind, so that it is burnt? Thus does Allāh make clear His *Ayāt* (proofs, evidences, verses) to you that you may give thought.

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| أَيُّودُ أَحَدُكُمْ | أَنْ تَكُونَ | لَهُ | جَنَّةٌ | مِّنْ نَّخِيلٍ | وَأَعْنَابٍ |
| (would) any of you wish? | that it be | for him | a garden | of date-palms | and grapes |
| تَجْرِي مِنْ تَحْتِهَا | الْأَنْهَارُ | لَهُ | فِيهَا | مِنْ كُلِّ | الثَّمَرَاتِ |
| flowing underneath it | rivers(streams) | for him | in it | (are) of all kinds (sorts) | (of) fruits |

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| وَأَصَابَهُ | الْكِبَرُ | وَلَهُ | ذُرِّيَّةٌ | ضُعْفَاءُ |
| and has stricken (over taken) him | old age | and he has | children | weak |
| فَأَصَابَهَا | إِعْصَارٌ | فِيهِ | نَارٌ | فَأَحْتَرَقَتْ |
| then it is struck | (by) a whirlwind | in which (there is) | fire | then it is burnt |
| كَذَلِكَ يُبَيِّنُ اللَّهُ | لَكُمْ | الْآيَاتِ | لَعَلَّكُمْ تَتَفَكَّرُونَ | |
| thus Allah makes clear | to you | the Signs | so that you may give thought (reflect) | |

يَأْتِيهَا الَّذِينَ ءَامَنُوا أَنْفَقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِتَّائِذِينَ إِلَّا أَنْ تُمْضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿٦٧﴾

267. O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it except if you close your eyes and tolerate therein. And know that Allāh is Rich (Free of all needs), and Worthy of all praise.

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| يَأْتِيهَا | الَّذِينَ ءَامَنُوا | أَنْفَقُوا مِنْ طَيِّبَاتِ | مَا كَسَبْتُمْ | |
| 0 (you) | who believe | spend of (the) good things | which you have earned | |
| وَمِمَّا | أَخْرَجْنَا لَكُمْ | مِنَ الْأَرْضِ | وَلَا تَيَمَّمُوا الْخَبِيثَ | |
| and of what | We have produced for you | from the earth | and aim not at bad things | |
| مِنْهُ تُنْفِقُونَ | وَلَسْتُمْ | بِتَّائِذِينَ | إِلَّا أَنْ تُمْضُوا فِيهِ | |
| you spend of it | and you would not | take it | except in it that you overlook (defects) | |
| وَاعْلَمُوا | أَنَّ اللَّهَ | غَنِيٌّ | حَمِيدٌ | |
| and know | that Allah | (is) Most Sufficient | Most Praise-Worthy | |

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً مِنْهُ وَفَضْلًا وَاللَّهُ وَسِيعٌ عَلِيمٌ ﴿٦٨﴾ يُوتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٦٩﴾ وَمَا أَنْفَقْتُمْ مِنْ

نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ، وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٢٧٠﴾

268. *Shaitān* (Satan) threatens you with poverty and orders you to commit *Fahshā* (evil deeds, illegal sexual intercourse, sins); whereas Allāh promises you forgiveness from Himself and bounty, and Allāh is All-Sufficient for His creatures' needs, All-Knower. 269. He grants *Hikmah* to whom He wills, and he, to whom *Hikmah* is granted, is indeed granted abundant good. But none remember (will receive admonition) except men of understanding. 270. And whatever you spend for spendings (e.g., in *Sadaqah* – charity for Allāh's Cause) or whatever vow you make, be sure Allāh knows it all. And for the *Zālimūn* (wrongdoers) there are no helpers.

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| الشَّيْطَانُ | يَعِدُّكُمْ | الْفَقْرَ | وَيَأْمُرُكُمْ | بِالْفَحْشَاءِ |
| Satan | promises you | (of) poverty | and orders you | (of) indecency |
| وَاللَّهُ يَعِدُّكُمْ | مَغْفِرَةً | مِنْهُ | وَفَضْلًا | وَاللَّهُ |
| whereas Allah promises you | forgiveness | from Him | and bounty | and Allah |
| وَاسِعٌ | عَلِيمٌ | يُؤْتِي الْحِكْمَةَ | مَنْ يَشَاءُ | وَمَنْ |
| (is) All-Generous | All-Knowing | He grants the Wisdom | (to) whom He wills | and who |
| يُؤْتِي الْحِكْمَةَ | فَقَدْ أُوتِيَ خَيْرًا | كَثِيرًا | وَمَا يَذْكُرُ | |
| is granted the Wisdom | then indeed he is granted good | abundantly | but none remember | |
| إِلَّا أُولَؤُلَآءِ | الْأَلْبَابِ | وَمَا أَنْفَقْتُمْ | مِنْ نَفَقَةٍ | |
| except (the) people | (of) understanding | and whatever you spend | of (your) spendings | |
| أَوْ نَذَرْتُمْ | مِنْ نَذْرٍ | فَإِنَّ اللَّهَ يَعْلَمُهُ | | |
| or you vow (to spend) | of (your) vows (to spend) | then indeed Allah knows that | | |
| وَمَا | لِلظَّالِمِينَ | مِنْ أَنْصَارٍ | | |
| and (there are) not | for the wrongdoers | any helpers | | |

إِنْ تَبَدُّوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٧١﴾ لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ

فَلَا نَفْسِكُمْ وَمَا تَنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُؤَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٧٦﴾

271. If you disclose your *Sadaqāt* (almsgiving), it is well; but if you conceal them and give them to the poor, that is better for you. (Allāh) will expiate you some of your sins. And Allāh is Well-Acquainted with what you do. 272. Not upon you (Muhammad ﷺ) is their guidance, but Allāh guides whom He wills. And whatever you spend in good, it is for yourselves, when you spend not except seeking Allāh's Countenance. And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged.

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| إِنْ تَبْدُوا الصَّدَقَاتِ | فَنِعِمَّا | هِيَ | وَإِنْ تَخْفَوْهَا | وَتُؤْتُوهَا |
| if you declare (your) charity | then well | it (is) | but if you conceal it | and give it |
| الْفُقَرَاءَ | فَهُوَ | خَيْرٌ | لَكُمْ | وَيُكَفِّرُ |
| (to) the poor | then that | (is) better | for you | and He would atone |
| مِنْ سَيِّئَاتِكُمْ | وَاللَّهُ | بِمَا تَعْمَلُونَ خَيْرٌ | لَيْسَ عَلَيْكَ | |
| (some) of your bad deeds | and Allah | (is) Well-Aware of what you do | not upon you is | |
| هُدَاهُمْ | وَلَكِنَّ اللَّهَ يَهْدِي | مَنْ يَشَاءُ | وَمَا تُنْفِقُوا | |
| their guidance | [and] but Allah guides | whom He wills | and whatever you spend | |
| مِنْ خَيْرٍ | فَلَا نَفْسِكُمْ | وَمَا تَنْفِقُونَ | إِلَّا ابْتِغَاءَ | |
| of wealth | (it is) for yourselves | and you spend not | but seeking | |
| وَجْهِ اللَّهِ | وَمَا تُنْفِقُوا | مِنْ خَيْرٍ | يُؤَفَّ إِلَيْكُمْ | |
| (the) Face (of) Allah | and whatever you spend | of wealth | it will be repaid in full to you | |
| | وَأَنْتُمْ | لَا تُظْلَمُونَ | | |
| | and you | will not be wronged | | |

لِلْفُقَرَاءِ الَّذِينَ أَحْصَرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسِبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ

عَلَيْهِمُ ۖ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٧٣﴾

273. (Charity is) for *Fuqarā* (the poor), who in Allāh's Cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all. And whatever you spend in good, surely, Allāh knows it well. 274. Those who spend their wealth (in Allāh's Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve.

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| لِلْفُقَرَاءِ | الَّذِينَ أَحْصَرُوا | فِي سَبِيلِ اللَّهِ | لَا يَسْتَطِيعُونَ |
| for the poor | who are wrapped up | in (the) Way (of) Allah | they are not able |
| ضَرْبًا | فِي الْأَرْضِ | يَحْسِبُهُمْ | الْجَاهِلِ |
| (to) move about | in the earth | supposes (thinks) them | the unaware (the ignorant man) |
| أَغْنِيَاءَ | مِنَ التَّعَفُّفِ | تَعْرِفُهُمْ | بِسِيمَتِهِمْ |
| wealthy | because of modesty | you know them | by their mark |
| النَّاسِ | إِلْحَاقًا | وَمَا تُنْفِقُوا | مِنْ خَيْرٍ |
| (the) people | with importunity | and whatever you spend | of wealth |
| فَإِنَّ اللَّهَ | بِهِ عَلِيمٌ | الَّذِينَ يُنْفِقُونَ | أَمْوَالَهُمْ |
| then indeed Allah | (is) All-Knower about that | those who spend | their wealth |
| بِاللَّيْلِ | وَالنَّهَارِ | سِرًّا | وَعَلَانِيَةً |
| by night | and (by) day | secretly | and openly |
| عِنْدَ رَبِّهِمْ | وَلَا خَوْفٌ | عَلَيْهِمْ | وَلَا هُمْ يَحْزَنُونَ |
| with | and (shall be) no fear | on them | nor shall they grieve |

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَخْبَطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَٰلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ

النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٧٥﴾

275. Those who eat *Ribā* will not stand (on the Day of Resurrection) except like the standing of a person beaten by *Shaitān* (Satan) leading him to insanity. That is because they say: "Trading is only like *Ribā*," whereas Allāh has permitted trading and forbidden *Ribā*. So, whosoever receives an admonition from his Lord and stops eating *Ribā*, shall not be punished for the past; his case is for Allāh (to judge); but whoever returns (to *Ribā*), such are the dwellers of the Fire – they will abide therein forever.

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| الَّذِينَ | يَأْكُلُونَ الرِّبَا | لَا يَقُومُونَ | إِلَّا | كَمَا | يَقُومُ |
| those who | devour interest (usury) | they will not stand | except | like | stands |
| الَّذِي | يَتَخَبَّطُهُ | الشَّيْطَانُ | مِنَ الْمَسِّ | ذَلِكَ | بِأَنَّهُمْ قَالُوا |
| he whom | confounded [him] | Satan | with (his) touch | that (is) | because they said |
| إِنَّمَا الْبَيْعُ | مِثْلُ | الرِّبَا | وَأَحَلَّ اللَّهُ الْبَيْعَ | | |
| only the trade | (is) like | the interest | while Allah made lawful the trade | | |
| وَحَرَّمَ الرِّبَا | فَمَنْ | جَاءَهُ | مَوْعِظَةٌ | مِّن رَّبِّهِ | |
| and made unlawful the interest | so whoever | received | an admonition | from his Lord | |
| فَأَنهَى | فَلَهُ | مَا سَلَفَ | وَأَمْرُهُ | | |
| and he refrained | then for him (is) | what is (in the) past | and his case (is left) | | |
| إِلَى اللَّهِ | وَمَنْ عَادَ | فَأُولَئِكَ | أَصْحَابُ | النَّارِ | |
| to Allah | but whoever repeated | then those | (are the) dwellers | (of) the Fire | |
| | | | | | |
| هُمْ | | فِيهَا | خَالِدُونَ ﴿٧٥﴾ | | |
| they | | in it | (will) abide forever | | |

يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيهِ الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٧٦﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٧٧﴾

276. Allāh will destroy *Ribā* and will give increase for *Sadaqāt* (deeds of charity,

alms). And Allāh likes not the disbelievers, sinners. 277. Truly, those who believe, and do deeds of righteousness, and perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity), they will have their reward with their Lord. On them shall be no fear, nor shall they grieve.

| | | |
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| وَاللَّهُ | وَيَرْبِي الصَّدَقَاتِ | يَمْحَقُ اللَّهُ الرِّبَا |
| and Allah | and gives increase to (deeds of) charity | Allah destroys the interest |
| إِنَّ الَّذِينَ ءَامَنُوا | أَتِمْ | كَفَّارٍ |
| indeed those who believed | sinners | ungrateful |
| وَعَمِلُوا الصَّالِحَاتِ | وَأَقَامُوا الصَّلَاةَ | وَأَتَوْا الزَّكَاةَ |
| and did righteous deeds | and established (Salat) the prayer | and gave (paid) Zakat |
| لَهُمْ | أَجْرُهُمْ | عِنْدَ رَبِّهِمْ |
| for them | (is) their reward | with their Lord |
| | وَلَا يَخَافُ | وَلَا يَحْزَنُونَ |
| | and (shall be) no fear | nor shall they grieve |
| | عَلَيْهِمْ | وَلَا هُمْ يَحْزَنُونَ |
| | on them | nor shall they grieve |

يَتَّيِّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٢٧٨﴾ فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ ۖ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾ وَإِن كَانِ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۚ وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٢٨٠﴾ وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَىٰ اللَّهِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾

278. O you who believe! Be afraid of Allāh and give up what remains (due to you) from *Ribā* (from now onward), if you are (really) believers. 279. And if you do not do it, then take a notice of war from Allāh and His Messenger (ﷺ) but if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums). 280. And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay; but if you remit it by way of charity, that is better for you if you did but know. 281.

And be afraid of the Day when you shall be brought back to Allāh. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.

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| يَتَأْتِيهَا | الَّذِينَ ءَامَنُوا | اتَّقُوا اللَّهَ | وَذَرُوا | مَا بَقِيَ | مِنَ الرِّبَا |
| O (you) | who believe | fear Allah | and give up | what remained | of interest |
| إِنْ كُنْتُمْ مُؤْمِنِينَ | فَإِنْ | لَمْ تَفْعَلُوا | فَإَذْنُوا | بِحَرْبٍ | |
| if you are believers | but if | you (do) not do (it) | then be warned (permitted) | of war | |
| مِّنَ اللَّهِ | وَرَسُولِهِ | وَإِنْ تُبْتَئُوا | فَلََكُمْ | | |
| from Allah | and His Messenger | and if you repent | then for you (you shall have) | | |
| رءُوسِ أَمْوَالِكُمْ | لَا تَظْلِمُونَ | وَلَا تُظْلَمُونَ | | | |
| (are) your capital sums | you do not wrong | and you will not be wronged | | | |
| وَإِنْ كَانَتْ ذُو عُسْرَةٍ | فَنَظِرَةٌ | إِلَىٰ مِيسِرَةٍ | وَأَنْ تَصَدَّقُوا | | |
| and if (debtor) is in difficulty | then delay | until (his) ease | and that you give Charity | | |
| خَيْرٌ | لَّكُمْ | إِنْ كُنْتُمْ | تَعْلَمُونَ | وَأَتَّقُوا يَوْمًا | |
| (is) better | for you | if you did | know | and fear the Day | |
| تُرْجَعُونَ | فِيهِ | إِلَى اللَّهِ | ثُمَّ تُوفَّىٰ | كُلُّ | |
| you shall be brought back | wherein | to Allah | then shall be paid in full | every | |
| نَفْسٍ | مَا كَسَبَتْ | وَهُمْ | لَا يُظْلَمُونَ | | |
| soul | what it earned | and they | shall not be wronged | | |

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَنْتُمْ بِدِينٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَآكْتُبُوهُ وَلْيَكْتُبَ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسَ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِّجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّن تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكَّرَ إِحْدَاهُمَا الْأُخْرَىٰ وَلَا

يَا بَشَرُ الشُّهَادَةِ إِذَا مَا دُعُوا وَلَا تَسْمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَى أَجَلِهِ
 ذَلِكَمُ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً
 حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهَدُوا إِذَا
 تَبَايَعْتُمْ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفَعَّلُوا فَإِنَّهُ فَسُوقٌ بِكُمْ وَاتَّقُوا
 اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٨٢﴾

282. O you who believe! When you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you. Let not the scribe refuse to write as Allāh has taught him, so let him write. Let him (the debtor) who incurs the liability dictate, and he must fear Allāh, his Lord, and diminish not anything of what he owes. But if the debtor is of poor understanding, or weak, or is unable to dictate for himself, then let his guardian dictate in justice. And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her. And the witnesses should not refuse when they are called (for evidence). You should not become weary to write it (your contract), whether it be small or big, for its fixed term, that is more just with Allāh; more solid as evidence, and more convenient to prevent doubts among yourselves, except when it is a present trade which you carry out on the spot among yourselves, then there is no sin on you if you do not write it down. But take witnesses whenever you make a commercial contract. Let neither scribe nor witness suffer any harm, but if you do (such harm), it would be wickedness in you. So be afraid of Allāh; and Allāh teaches you. And Allāh is All-Knower of everything.

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| يَتَأَيُّهَا | الَّذِينَ آمَنُوا | إِذَا تَدَايَنْتُمْ | بِدَيْنٍ | إِلَى أَجَلٍ |
| O (you) | who believe | when you contract from one another | a debt | for a period |
| مُسَمًّى | فَاكْتُبُوهُ | وَلْيَكْتُبْ بَيْنَكُمْ | كَاتِبٌ | بِالْمَعْدِلِ |
| fixed | so write it down | and let write (it) down between you | a scribe | in justice |
| وَلَا يَأْبَ كَاتِبٌ | أَنْ يَكْتُبَ | كَمَا عَلَّمَهُ اللَّهُ | | |
| and a scribe should not refuse | to write (it) down | as Allah has taught him | | |

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| فَلْيَكْتُبْ | وَلْيُمْلِلِ الَّذِي عَلَيْهِ | الْحَقُّ | وَلْيَتَّقِ اللَّهَ |
| so let him write | and let dictate the one | on whom | (is) the liability |
| رَبَّهُ، | وَلَا يَبْخَسْ | مِنْهُ | شَيْئًا |
| his Lord | and diminish not | of it | anything |
| أَلْحَقُّ | سَفِيهًا | أَوْ ضَعِيفًا | أَوْ لَا يَسْتَطِيعُ |
| (is) the liability | (of) low understanding | or weak | or not capable |
| فَلْيُمْلِلِ وَلِيُّهُ، | بِالْعَدْلِ | وَأَسْتَشْهِدُوا شَهِيدَيْنِ | |
| then let his guardian dictate | in justice | and call two witnesses for evidence | |
| مِنْ رِّجَالِكُمْ | فَإِنْ | لَمْ يَكُنَا رَجُلَيْنِ | فَرَجُلٌ |
| of your men | and if | two men not be available | then a man |
| مِمَّنْ تَرْضَوْنَ | مِنَ الشُّهَدَاءِ | أَنْ تَضِلَّ إِحْدَاهُمَا | |
| of those you agree | of witnesses | (so) that (if) one of the two (women) errs | |
| فَتُذَكَّرَ إِحْدَاهُمَا | الْأُخْرَى | وَلَا يَأْبَ الشُّهَدَاءُ | |
| then reminds one of them (two women) | other | and the witnesses should not refuse | |
| إِذَا مَادُّعَا | وَلَا تَسْمَوُا | أَنْ تَكُنُبُوهُ | صَغِيرًا |
| when they are called | and (do) not become weary | that you write it down | small |
| أَوْ كَبِيرًا | إِلَى أَجَلِهِ | ذَلِكَ | أَقْسَطُ |
| or large | for its period | that | (is) more just (fairest) |
| وَأَقْوَمُ | لِلشَّهَادَةِ | وَأَدْنَى | إِلَّا |
| and more reliable | for evidence | and nearer (to) | except |
| أَنْ تَكُونَ تِجَارَةً | حَاضِرَةً | تُدِيرُونَهَا | بَيْنَكُمْ |
| that it be a trade | present | you carry it out | among yourselves |
| عَلَيْكُمْ | جُنَاحٌ | أَلَّا تَكُنُبُوا | وَأَشْهَدُوا |
| on you | any sin | that you (do) not write it down | but take witnesses |
| إِذَا تَبَايَعْتُمْ | وَلَا يُضَارَّ كَاتِبٌ | وَلَا شَهِيدٌ | |
| when you trade with one another | let neither (the) scribe suffer harm | nor witness | |

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| وَأَتَّقُوا اللَّهَ | بِكُمْ | فُسُوقٌ | فَإِنَّهُ | وَأِنْ تَفْعَلُوا |
| and fear Allah | on your part | (is) wickedness | then indeed it | and if you do (it) |
| عَلِيمٌ | شَيْءٍ | بِكُلِّ | وَاللَّهُ | وَيُعَلِّمُكُمُ اللَّهُ |
| (is) All-Knower | thing | of every | and Allah | and Allah teaches you |

وَأِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَنْ مَقْبُوضَةً فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُوتِيَ أَمْنَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ عَنِ اللَّهِ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨٣﴾ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبَدُّوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفَوْهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٨٤﴾

283. And if you are on a journey and cannot find a scribe, then let there be a pledge taken (mortgaging), then if one of you entrusts the other, let the one who is entrusted discharge his trust (faithfully), and let him be afraid of Allāh, his Lord. And conceal not the evidence, for he who hides it, surely, his heart is sinful. And Allāh is All-Knower of what you do. 284. To Allāh belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your own selves or conceal it, Allāh will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allāh is Able to do all things.

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| وَأِنْ كُنْتُمْ | عَلَى سَفَرٍ | وَلَمْ تَجِدُوا كَاتِبًا | فَرِهَنْ | مَقْبُوضَةً |
| and if you are | on a journey | and you (did) not find a scribe | then a pledge | in hand |
| فَإِنْ أَمِنَ بَعْضُكُم | بَعْضًا | فَلْيُؤَدِّ | الَّذِي أُوتِيَ أَمْنَتَهُ | أَمْنَتَهُ |
| but if any of you trusted | another | then let fulfil | one who is trusted | his trust |
| وَلْيَتَّقِ اللَّهَ | رَبَّهُ | وَلَا تَكْتُمُوا الشَّهَادَةَ | وَمَنْ | |
| and let him fear Allah | his Lord | and conceal not the evidence | and who | |
| يَكْتُمْهَا | عَنِ اللَّهِ | وَاللَّهُ | بِمَا تَعْمَلُونَ | عَلِيمٌ |
| then surely [he] conceals it | (is) sinful | and Allah his heart | (is) All-knower of what you do | |

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| وَأِنْ تَبَدُّوا | فِي الْأَرْضِ | وَمَا | فِي السَّمَوَاتِ | لِلَّهِ مَا | | | | | |
| and if you declare | (is) in the earth | and what | (is) in the heavens | for Allah (is) what | | | | | |
| يُحَاسِبُكُمْ بِهِ اللَّهُ | أَوْ تَخْفَوْهُ | فِي أَنْفُسِكُمْ | مَا | | | | | | |
| Allah | for it | will call you to account | or you conceal it | (is) in your own selves | what | | | | |
| وَاللَّهُ | مَنْ يَشَاءُ | وَيُعَذِّبُ | لِمَنْ يَشَاءُ | فَيَغْفِرُ | | | | | |
| and Allah | whom He wills | and will punish | [to] whom He wills | then He will forgive | | | | | |
| <table><tr><td>عَلَى كُلِّ شَيْءٍ قَدِيرٌ</td></tr><tr><td>(is) All-Powerful</td><td>thing</td><td>over every</td></tr></table> | | | | | | عَلَى كُلِّ شَيْءٍ قَدِيرٌ | (is) All-Powerful | thing | over every |
| عَلَى كُلِّ شَيْءٍ قَدِيرٌ | | | | | | | | | |
| (is) All-Powerful | thing | over every | | | | | | | |

ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ ۚ وَالْمُؤْمِنُونَ كُلُّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ۚ لَا نَفَرَقَ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۚ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾

285. The Messenger (Muhammad ﷺ) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allāh, His Angels, His Books, and His Messengers. (They say,) “We make no distinction between one and another of His Messengers” – and they say, “We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all).”

| | | | | |
|--------------------------------------|-----------------------|----------------------------|--------------------|----------------------------|
| ءَامَنَ الرَّسُولُ | بِمَا أُنزِلَ | إِلَيْهِ | مِنْ رَبِّهِ | وَالْمُؤْمِنُونَ |
| the Messenger believed | in what was sent down | to him | from his Lord | and the believers |
| كُلُّ ءَامَنَ بِاللَّهِ | وَمَلَائِكَتِهِ | وَكُتُبِهِ | وَرُسُلِهِ | |
| all believed in Allāh | and His Angels | and His Books | and His Messengers | |
| لَا نَفَرَقَ بَيْنَ | أَحَدٍ | مِنْ رُسُلِهِ | وَقَالُوا | |
| we (do) not make distinction between | anyone | of His Messengers | and they said | |
| سَمِعْنَا وَأَطَعْنَا | غُفْرَانَكَ | رَبَّنَا | وَإِلَيْكَ | الْمَصِيرُ |
| and we obeyed | we heard | (we seek) Your forgiveness | our Lord | and to You (is) the return |

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا

لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِيصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۖ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا ۚ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾

286. Allāh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our Maulā (Patron, Supporter and Protector) and give us victory over the disbelieving people.

| | | | | | | | |
|----------------------------------|--|----------------------------|--|-------------------|--|----------------------------|--|
| لَا يُكَلِّفُ اللَّهُ نَفْسًا | | إِلَّا أَوْسَعَهَا | | لَهَا | | مَا كَسَبَتْ | |
| Allah (does) not burden any soul | | but (to) its capacity | | for it | | (is) what it earned (good) | |
| وَعَلَيْهَا | | مَا أَكْتَسَبَتْ | | رَبَّنَا | | لَا تُؤَاخِذْنَا | |
| and against it | | (is) what it earned (evil) | | our Lord | | punish us not | |
| إِنْ نَسِينَا | | أَوْ أَخْطَأْنَا | | رَبَّنَا | | وَلَا تَحْمِلْ عَلَيْنَا | |
| if we forgot | | or we committed mistakes | | our Lord | | and (do) not lay on us | |
| كَمَا حَمَلْتَهُ | | عَلَى الَّذِينَ | | مِنْ قَبْلِنَا | | رَبَّنَا | |
| as which You laid | | on those who | | (were) before us | | our Lord | |
| وَلَا تُحَمِّلْنَا | | مَا | | لَا طَاقَةَ لَنَا | | بِهِ | |
| and (do) not lay on us (burdens) | | (of) which | | no power | | we have | |
| وَاعْفُ عَنَّا | | وَاعْفِرْ لَنَا | | وَارْحَمْنَا | | أَنْتَ | |
| and pardon | | and forgive | | [for] us | | and have mercy on us | |
| مَوْلَانَا | | فَانصُرْنَا | | عَلَى الْقَوْمِ | | الْكَافِرِينَ | |
| our Protector | | so grant us victory | | over the people | | disbelieving | |